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LETTER TO A YOUNG MAN PREPARING FOR COLLEGE.

President William F. Warren.

DEAR SIR: This letter is addressed to you because you are preparing to enter college. Its writer hopes you will find it well worth reading and preserving for reference.

All good colleges have many things in common. All aim to give the student the most effectual help in developing his powers and in qualifying himself for a successful life. All employ methods essentially similar, and have need of like appliances.

Still, no two colleges are just alike. And to a person about to select the one to which he will go, the points wherein colleges are alike are less important than those in which they differ. On this account you will doubtless be glad to learn about some of the things peculiar to the College of Liberal Arts of Boston University — things which it will be well to know, whatever the college which you finally decide to attend.

First, then, in the centralness of its metropolitan location this college differs from every other in New England. It is situated in the very heart of a city which, more than any other on this continent, is known throughout the world as a centre of intellectual light and culture. Good authorities say that in and around this city there are more books to the square mile than anywhere else on the face of the globe. Here is the seat of the oldest public school in the nation, the Boston Latin School. Here have dwelt the men whose public spirit has shaped the institutions of the Republic, and whose genius has created American literature. Daily one is surrounded by inspiring memorials of a sacred past; daily is one summoned to face a greater future. To a serious young man the stimulation of such an environment of living forces is a benefit not easily estimated. Four youthful years in such associations go far toward the making of a model American citizen.

Again, the type of collegiate life found in Boston University, while resembling that found in other colleges, is in some important features peculiar. Each college necessarily has its own *esprit de corps*, its own traditions, its own individuality. This individuality results partly from location and local influences, partly from the characteristic principles originally embodied in the institution, partly from past and present students, most of all from past and present teachers. Such being the case, it is evident that a college located in the heart of the finest university city in America, embodying in its organization and administration the most advanced pedagogical principles, attended by students trained in the oldest and best preparatory schools of the country, officiated by a faculty, every member of which in his own education has enjoyed both American and European advantages, should be expected to present a type of collegiate life at once unique and of rare excellence.

Here, appropriately, mention may be made of the exceptional freedom of student life in this College. The University builds no dormitories and hence maintains no system of dormitory police. Even the houses of the students' societies have never in any wise been officially inspected, or subjected to faculty regulation. Each student has been left free to select his companions, his rooms, his boarding-place, his forms of recreation, his place, times and manner of worship, according to his own best judgment and conscience. He has thus enjoyed the "University freedom" so prized by students in Germany — a personal liberty absolutely impossible in colleges conducted on the dormitory plan. Of course the young men are encouraged to assist new comers, and to exercise a friendly watch over each other; in this way the inexperienced have essential help from the more mature, and all enjoy the common safety that lies in good companionship. This habit of self-supervision and of participation in the mutual fraternal guardianship of mutual self-chosen friends is found

to do more for the student morally, socially, and in every way, than any yet invented system of faculty government could possibly accomplish. The experience of twenty years, as shown in the self-control of the classes, the manliness of the graduates, the exceptionally friendly relations subsisting between professors and students, abundantly confirms the wisdom of the policy on which the college has been conducted. The confidence reposed in the young men by the authorities has been more effective in calling forth a high-toned and self-respecting deportment than any elaborate system of rules and penalties, such as are found in most colleges, could possibly be. As a result, the traditions of the college are singularly free from everything ignoble and puerile, the students themselves taking just pride in perpetuating the free spirit and the manly ideals which have signalized the college in the past. In one recent graduating class all the members save one were professed disciples of Christ. The exceptional member has since been converted and is now studying for the ministry.

In an isolated dormitory college the monotony and poverty of the student's life often seem almost unendurable. This is peculiarly true in colleges restricted to a single sex and located in small communities. Beyond the athletic and class-room interests there is almost nothing to occupy the mind. Access to cultivated families and to varied and improving forms of social life is difficult, if not impossible, to gain. Hence, merely to kill time and relieve the dreariness of a kind of barrack life, such students often seek amusement in demoralizing bouts and games of chance, or in the vulgar brutality of ordinary "hazing." To this resourcelessness and poverty and wearisome monotony of student life in the old-fashioned college no small proportion of its boorishness and immorality was due.

In contrast with all this it is not improper to say that one of the peculiarities of this College is its richness of resources for the student. The social life within the college itself is rich and varied beyond any known before its time. Then the facilities for making acquaintances in the families of fellow-students and instructors in many adjacent communities greatly enlarge the field of social privilege. By resort to different gymnasiums, to athletic associations and open-air clubs not restricted to a student membership, one's growing knowledge of men and of the world's broad life is still further enlarged and rendered practical. In addition to all these there are local Christian Associations, Epworth Leagues, Christian Endeavor Societies, and more than a hundred churches of various types with which the students are actively identified, and in each of these an earnest and right-minded young man finds openings to congenial comradeship in the line of his highest tastes and aspirations. In all the world it would be hard to find another body of undergraduate students who for the filling of their leisure moments have so much from which to choose. Any young man who, during his four years of college life in Boston, will devote one or two hours a week of his leisure to the study of the educational history and work of the city; or to the business methods and opportunities connected with any of its great industries or trades; or will utilize all possible opportunities to perfect himself in music, or in a knowledge of art, or in athletic skill, or in helpfulness to the poor and unprivileged, or in personal Christian work of any kind, will in this way not only escape all danger of finding college life uninteresting, but also acquire over and above his proper collegiate training an experience valuable enough to be called in itself an education, and to be coveted as such by any young man to whom it has been unattainable.

Possibly you think the expenses in a metropolitan college of this description must necessarily place its advantages beyond your reach. Possibly you have noticed that the tuition fee in the chief college in New

York city is one hundred and fifty dollars a year, and that in the chief one in Philadelphia it is (according to year and department) "one hundred and fifty to two hundred dollars." In Boston the maximum annual fee charged for tuition is from one-third to one-half less, that is, only one hundred dollars. More than one hundred free Scholarships for the aid of deserving students have been established, each yielding a sum equal to the whole charge for instruction. Accordingly more than a hundred students are in attendance every year who practically pay nothing whatever for instruction, and but ten dollars a year for any other service. The major part of these are always young men. As eighty of the scholarships can be applied for the benefit of one hundred and fifteen students (the whole number of young men in the collegiate classes last year), it is evident that the chances of each help-deserving youth in the college are much more favorable than in any other institution with which you would be likely to compare it. Taking the University as a whole it annually distributes to students in fellowships, scholarships and loans about forty thousand dollars (\$40,000). It is believed that no other, unsupported by the State, donates to its students so large an amount per capita. In the College of Liberal Arts for several years past every deserving young man who has applied has received a free scholarship. It should also be remembered that in a great population like that aggregated in Boston and its suburbs, the chances of self-supporting young men to find employment suited to their tastes, and qualifications, and spare hours, are far better than anywhere else.

The University, whose College of Liberal Arts is thus introduced to your notice, is itself unique. It is more comprehensive in plan than any university in Europe. Its organization includes features found in isolation in the most characteristic university types of the modern world, namely, those of Germany, Great Britain, and America. Four years from the time of its opening the aggregate of its professional students was greater than was found in any other American university maintaining the same faculties. It had the honor of being the first in America to present in each of its professional schools a uniform graded course of study covering three full years. It was also the first to present a four years' course in Medicine and to require mastery of a four years' course in order to promotion to the degree of Doctor of Medicine. At one time the requirements for admission to its College of Liberal Arts were higher than in any other American college. These requirements were reduced only when the New England colleges in general, and the preparatory schools, united in a friendly effort to fix on a lower grade uniform requirements in all the important subjects. It should further be remembered that Boston University was the first in America, perhaps the first in the world, to provide by its organic law at the very beginning, for a life membership of all graduates, and for their personal representation in the government of the institution. It was the first in history to organize at the start and throughout with no discrimination on the ground of race, nationality or sex. It was the first to overpass the bounds of a single nationality and to enter into international alliances with eminent foreign universities. Its own cosmopolitan character is illustrated by the fact that during the past year its more than twelve hundred students came from thirty-six American States and Territories and from no less than twenty foreign countries. Bearers of university degrees from eighty-one American and foreign colleges, universities and professional schools carried on advanced and professional studies in the University the past year. Surely association with such an institution may well be desired by any youth of generous and wholesome aspirations.

If you desire further information, or specimens of entrance examination papers, please address a note to Dr. W. E. Huntington, Dean of the College, at his office, 12 Somerset St., or personally call at the office of the Registrar at the same place. In either case you may count upon prompt and friendly attention.

Boston, August, 1895.

Latest Progress of Boston University.

Boston University has just closed another year of remarkable prosperity. The total number of students in attendance was twelve hundred and fifty-two, being one hundred and forty more than in any previous year.

During the ten years now closing the attendance of the University has more than doubled. The steadiness of this growth, as shown in the following annual totals, is unusual: —

In 1884-'85	.....	800
1885-'86	.....	710
1886-'87	.....	700
1887-'88	.....	770
1888-'89	.....	870
1889-'90	.....	980
1890-'91	.....	1080
1891-'92	.....	1060
1892-'93	.....	1070
1893-'94	.....	1110
1894-'95	.....	1220

The whole number of students in the College of Liberal Arts the preceding year was three hundred and nineteen, this year three hundred and fifty-three, a gain of thirty-four.

Last year the newly-entered Freshmen Class numbered 56; this year it numbered 75, a gain of nineteen.

The percentage of young men in the last Freshmen Class is ten higher than in the preceding.

The School of Theology made no gain in students, for the reason that its rooms were already filled to overflowing, and proper encouragement could not be held out to applicants writing from a distance. The Theological Hall should be enlarged at once.

The membership of the School of Law one year ago was two hundred and fifty-one; now it is three hundred and thirty-nine, a gain of eighty-three.

The School of Medicine has risen from one hundred and thirty-one to one hundred and seventy, a gain of thirty-nine.

The attendance in the different departments in 1884-'85 and this year is shown in the following table: —

	1884-'85	1884-'85
College of Liberal Arts.....	160	805
College of Agriculture.....	10	173
School of Theology.....	73	120
School of Law.....	23	189
School of Medicine.....	171	339
Graduate School.....	95	179
	188	1220

For eight years there has been a steady increase in the number annually graduated. The record is as follows: 130, 140, 168, 175, 190, 200, 209, 230.

The graduates of the year were 200, ten more than ever before. Of these, 27 were from the School of Theology, 56 from the School of Law, 23 from the School of Medicine, 6 from the College of Agriculture, and 62 from the College of Liberal Arts.

Of the students in the School of Theology, sixty-five have had small pastoral charges. Fifteen others have had regular employment in connection with our city missions and College Settlement. Still others have gained important experience in other forms of Christian work. Never have the theoretical and the practical been so completely harmonized in the training of our men as during the past year.

Attention is called to the unusual number of new courses of instruction just offered for the coming year. Nearly every group has been enriched. The instruction in Social Science will now run through the entire year. That in Political Economy will also be double the amount hitherto offered. In History, Philosophy, English, and nearly all the foreign languages, new courses are announced. For the first time candidates for the degree of Bachelor of Letters will be provided for. All these new courses increase the advantages of graduate students, and members of the School of Theology as well as those of the academic undergraduates.

The largest benefaction received during the year was the noble bequest of \$30,000 from Miss Lovicy D. Paddock, once a Boston school-teacher. Its income with true impartiality is to be applied in scholarships, one-half to young men, one-half to young women.

During the past decade the assets of the University have risen from \$1,039,200.46 to \$1,506,367.23, a gain of \$527,067.77. As the greater part of this gain has resulted from the appreciation of unproductive property, necessarily used by the institution, or held subject to increased taxation, the financial needs of the University are very pressing. Several most urgent enlargements are now waiting for the needed means. In view of the past we confidently appeal for help. — Extract from latest Report.

Some Modern Educational Features.

PROGRESSIVE ORGANIZATION: ITS ADVANTAGES AND PERILS.

President Warren.

IN the educational, as in many another sphere, some of the most prominent new features of recent history are the result of increased personal association. Teachers and educational administrators, like other classes of workers, have felt that much might be learned by a closer and more frequent interchange of ideas and experiences. Hence along with the swift multiplication of scholastic and pedagogical journals there has gone a marvelously rapid growth of free pro-



President Warren.
Boston University.

William F. Warren, D. D., LL. D., a distinguished scholar and successful educator, was born in Williamsburg, Mass., March 18, 1832, and was graduated at Wesleyan University in 1853. With commanding natural abilities, he has enjoyed the best advantages of culture at home and abroad. After teaching a couple of years in Mobile, Ala., he spent several years in Germany as student at Berlin and as head of the Mission Institute at Bremen. On his return he re-entered the pastorate, but in 1866 he was elected to the chair of systematic theology in the Boston University School of Theology. In 1871 he became Dean, and five years later was elected President of the University. His record is that of the educator and scholar. A profound thinker, he is also an inspiring teacher, an impressive preacher, a superb writer. The monument he has built for himself is Boston University, which has been molded under his hand. The quality of his work is seen in the students he has sent forth into the world, a good number of whom are climbing to the highest pulpits and to headship of the more important institutions of learning in the Methodist Episcopal Church. Dr. Raymond, Dr. Bushnell, Dr. Bellier, Dr. Paine, and others who have come to honor, have felt the touch of his inspiration.

Professional organizations ranging from the most informal schoolmasters' clubs to educational associations and congresses not only national but even international. Not many years ago no two colleges in America had any mutual understanding or co-operation with respect to entrance requirements or any of the questions relating to their common work; today all the leading institutions, and great numbers of the less influential, are members of one or more associations in which all imaginable problems of collegiate and pre-collegiate and post-collegiate work are stately considered with a view to increased co-operation. The extent of some of these associations is determined by considerations of convenient neighborhood; in other cases they include the colleges of a religious denomination, or of a State, or of a group of States accustomed to act together. Often a single institution is represented in a considerable number of such associations; e. g., Boston University is regularly represented in the Association of New England Colleges (the oldest of its kind in the country), in the New England Association of Colleges and Secondary Schools, and in the Association of Colleges of the Methodist Episcopal Church. It is also less formally represented by individual officers in their private capacity in many other educational organizations.

The advantages resulting from such increased personal and institutional intercourse are manifest. The new stimulus that has been brought to teachers of every grade has been incalculable. Improved methods of instruction and management have been diffused with far greater rapidity and effect than in former times. In these educational associations new theories and measures have sometimes been projected, and then a massed public sentiment has been brought to bear upon whole ranges or types of education in a manner well-nigh irresistible. In our own church the effects of the University Senate, organized three years ago, and of the Association of Methodist Episcopal Colleges, have been felt through all our borders. Pedagogical journals and treatises are far more in demand among our teachers. Low standards of scholarship are far less willingly acquiesced in. Fewer institutions chartered as colleges or universities are content to do merely pre-collegiate work. Probably no quadrangle has ever shown so marked an advance in our educational work, and the credit for it is due in considerable measure to improved organization.

But this progressive organization of all things

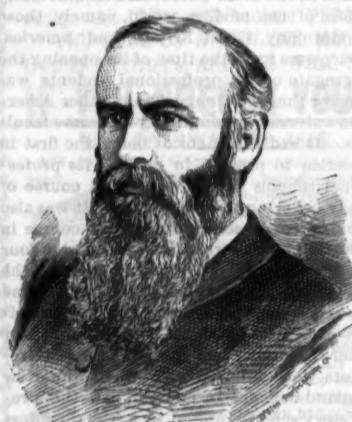
organizable — teachers, superintendents, administrators, institutions; and again local associations of cities, counties, states, churches, nations, into yet more inclusive congresses and parliaments — has drawbacks and perils that deserve more attention than they generally receive. The time that many men are compelled to give to these conferences could, in some cases at least, be more fruitfully invested. To some the duties growing out of such multiplied relationships are becoming a burden too great to be borne. Moreover, plans and policies formed for an average of institutions cannot be the best for schools and colleges that in teachers and appliances are far above the average. The tendency to substitute ready-made mechanism for personal inspiration and personal experiment is always perilous, and associational life sometimes augments it. Then, again, in the effort to do that which will please associates with whom one desire to act, one may often do less than one's best. Teachers of the highest genius are sometimes made to work according to methods and under a kind of inspection detrimental to their highest efficiency. If organization goes much farther, there will soon be need of a new society whose object it shall be to stimulate originality of educational method and to oppose all invasions of proper institutional freedom. Meantime it will be the part of wisdom in all educators to gain all possible advantage out of the existing interchanges of experience, and to reserve to themselves all needful personal liberty.

EDUCATIONAL METHODS.

Principal A. F. Chase.

THE great majority of students are average students; and that instruction which is for the people must not lose sight of this great majority. To cultivate patience, thoughtfulness and steady purpose; to insist upon regularity and economy of time; to develop that discipline which means aggressive resistance; to insure temperance in temper and impassioned faith in results — these are the labors of the school which sends forth men and women. The stir of athletics, the concentration of study, the alertness of the class-room, and the sacred hours of religious service — should all focus to the same results.

The best education is, in the best sense, a practical education; an education which has in it endurance, a backbone. The world needs the student who has learned not to do things by halves; who will not lose his head when the crisis comes; who knows how to do well because he has been well done by; who is not content with present acquirements; who has ideals; who is interested in the times, and is determined not to be behind the times. The world needs the student who has the commercial idea — not that which is the grasping, money-loving idea, the idea which narrows and humiliates, but that which makes for utility, being good for



Principal Chase.
East Maine Conference Seminary.

Rev. A. Pitroy Chase, D. D., was born in Woodstock, Maine, in 1848; prepared for college by himself and at Kent's Hill; was graduated from Wesleyan University in 1868; received the degree of Ph. D. from Colby University; joined the Maine Conference in 1873, and was transferred to the East Maine Conference in 1884. His work as an instructor covers about thirty years, two of which were at Wilbraham, twelve at Kent's Hill, and eleven in his present position; the other years were in the public schools of Maine, Massachusetts and Connecticut. The work of Dr. Chase is beset with peculiar difficulties, and makes unusual demands upon time, strength, patience, and the capabilities for self-sacrificing and heroic effort. This institution is practically unendowed. The buildings are inadequate to the demand made upon the school. The number of students is always large, and the quality of the students is of the best. No one of the honorable representatives of our institutions of learning deserves at the hands of the church more generous and grateful consideration than Dr. Chase.

something, putting more into the world than is taken out, adding to the products of humanity for the sake of humanity and God.

The best educational methods do not forget the masses who are incapable of doing anything. They plan to reach these through the disinterested labors of the disciplined, by him whose might of heart has been developed as surely as his might of head. The best modern educational methods purpose to diminish the number of incapables. They know that repetition yields ability, that intensity of application gives discipline, that surprises and tests insure clearness of thought in crises,

They recognize the importance of techniques of eye and ear and hand; of civics for citizenship which is alive to what constitutes good government; of history which is the foundation of judgments; of mathematics which is judgment's self; of language which is the expression of all that imparts and enlightens. They begin with the kindergarten and end with the professional school.

The best educational methods have another fruitage. They discover the extraordinary student. Before him they display his choicest possibilities. They inspire him with the energies of the hero who not only can do, but can lead others to do likewise. The best work any teacher ever performs for any student is to show him the limitless in the true, the beautiful and the good. To discover the extraordinary student and to win him to reverent study, is of more worth than to find a new system in stellar space.

Bucksport, Me.

THE LABORATORY METHOD.

Principal William Rice Newhall.

THIS awkward but honest title describes a radical advance in modern education. The laboratory is no longer a darkened room where the skillful professor touches with his magic match previously prepared flasks, and a mystified class explode in exclamation points. Well-ventilated and abundantly-lighted apartments



Principal Newhall.
Wesleyan Academy, Wilbraham.

Rev. William Rice Newhall was born in Boston, Mass. Dec. 22, 1860. He was baptised in the Bromfield St. Church, of which his gifted father, Rev. Fales H. Newhall, was pastor, by Rev. William Rice, whose name he bears. Wesleyan University graduated him in 1881, and four years before he completed the classical course at Wesleyan Academy. He was classical instructor at Tilton and East Greenwich seminaries for five years. In 1885 he joined the New England Conference, and the following year was appointed to Auburndale. Then after two years State St., Springfield, received him as pastor. Several positions in our higher institutions of learning were declined, but at the end of the fourth year the election to his present office was accepted. Of Methodist ancestry, New England blood and training, he is one of the youngest principals this old school has ever had. An alert, aggressive, and especially successful administrator is the result.

are furnished, with sufficient apparatus for each student to make his own experiments. There are no more great glass cases crowded with costly imported machines that somehow never worked at the critical moment. Cheaper but more useful materials are provided. Each student makes his own gas, burns his own fingers, finds and carefully records his own facts. The scholar, like the saint, works out his own salvation.

As in science so in other departments of knowledge similar means are employed. The classical student masters the sub-junctive in the pages of Caesar rather than memorizes the footnotes of the standard grammar. Difficult questions of syntax are decided by appeal to the original usage of the best authors. History ceases to be a meaningless struggle with dates and names and forever identified with a little red-covered book. Debates and original papers on important and controverted issues often make the recitation-room as lively as an old-fashioned town meeting. The library with its noble encyclopedias, graphic atlases and numerous works of reference furnishes the crucibles and retorts for independent investigation. Boys and girls learn to use and love books. Even "composition writing" — that irritating reminiscence of many school days — becomes rational. Virtue, Beauty and America are not set as themes. The limp phrase of Thackeray is not expected in the gushing letter of sweet sixteen. The free expression of any thoughts which the writer may possess is encouraged and the development of the critical faculty is postponed.

The advantage of this method to the student is manifest. It brings him face to face with great facts and general principles. The majesty of all life is revealed and the true perspective is found. Homer does not sing simply to illustrate the niceties of Greek prosody, and the trees do not put forth their leaves expressly to demonstrate the excellence of a popular text.

book on botany. The student writes his notebook in the open field. He learns to observe, to think, and to express his thought in accurate language. Judgment more than memory is developed and there is free play for original suggestion. Quick intellect and plodding application have an equal opportunity. Moreover, the immediate and independent contact with truth awakens faith. Only patient and prolonged experimentation can give that certainty in action which characterizes Agassiz and Edison.

The significance of such a method is manifold. It supplies that original enthusiasm without which our present highly organized system of education is but a splendid mechanism. Supervisors, trustees, professors, committees and presidents cannot permanently harm if the student has free access to the sources of knowledge. An independent, self-reliant habit of mind is produced, most salutary in a democracy frequently liable to popular delusions. Such a method is not possible in China where Confucius stereotyped the civilization and succeeding generations have but printed from his plates. There the memory is the sole instrument and tradition the only authority in education. Most marked is the ethical result. Honesty is taught in the kindergarten and absolute veracity is the lesson of every laboratory. Rational authority alone is supreme. The arbitrary though ignorant teacher is destined to final burial with the other false prophets. This intelligent submission to rational authority and this ceaseless personal search after truth wherever it may be found are the essential conditions for the growth of character — for the making of the man and woman worthy to live in a redeemed world.

Wilbraham, Mass.

THE NEXT GRAND RALLY.

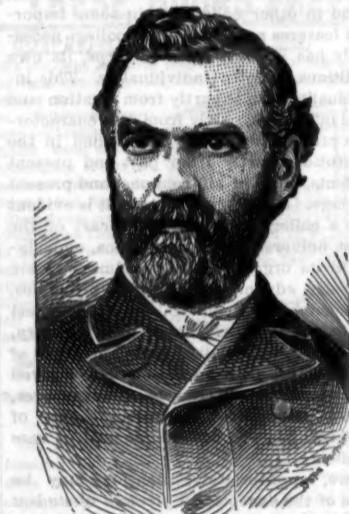
President E. M. Smith.

THE last report of the Board of Education of the Methodist Episcopal Church shows fifty-six classical seminaries. Of these, thirty-two have no endowment whatever; ten have less than ten thousand dollars each; and the rest, with three exceptions, have less than fifty thousand dollars each. Only three have more than fifty thousand dollars apiece, and one of these has a productive endowment of only thirty-six thousand. One only (Kent's Hill) has had, for some ten years, a productive endowment of \$110,000.

Twenty-three of these schools are in debt, nine of them to the amount of ten thousand dollars, or more, each. The total productive endowment of them all is \$482,304, and their total indebtedness is \$224,475. The excess of the total productive endowment over the total debt is \$257,829, or \$4,604 to a school. In addition to this, it should be said that, while some of them have excellent buildings, the most of them are inadequately, and some of them wretchedly, supplied.

To the above statement of destitution the following notes are appended: —

1. The importance of these seminaries to the Methodist Episcopal Church can scarcely be overestimated. They are the chief source of supply for our colleges and universities; they



President Smith.
Montpelier Seminary.

Rev. Edgar M. Smith, D. D., was born in Livermore, Me., in 1848. He graduated at Wesleyan University, holding the first rank in the class of 1871. After one year in the pastorate and two years at Wesleyan University as instructor in mathematics, he became, in 1873, pastor of Trinity Church, Providence. After three years at Trinity and three as pastor at Newport, R. I., he spent several months abroad. The degree of D. D. was conferred upon him in 1877 by Wesleyan University. In 1882 he was elected president of Kent's Hill Seminary, to succeed the renowned Dr. Torsay. This position he resigned in 1883 to accept the presidency of Montpelier Seminary. His administration of this latter institution is eminently successful.

furnish the largest contingent of recruits for our ministry; they contribute to the laity some of its most intelligent, consecrated and efficient members; they offer the best advantages, under the safest conditions, for the education of our sons and daughters; and they are a means of the conversion of hundreds of young people every year.

2. They were never more needed than they

are today. The country academy, in many places, has well-nigh disappeared. The district schools are small and inferior. If the young people in the country towns are to obtain a fair education at all, they must look to the schools of the churches. The cities and the large villages have their high schools, but often the prevailing influences are so subtly hostile to Christianity that no Christian parent should dare expose his children to them.

3. Our seminaries are in competition, on the one hand, with the State schools—high schools, normal schools, and subsidized academies—in which tuition is free, or nearly so; and on the other, with richly-endowed church and private academies which, on account of their wealth, can offer great inducements.

4. In their present condition of poverty and almost destitution, our seminaries can do their work only very inadequately—at least in comparison with what is desirable. Not only do they need larger and more modern buildings, more extensive equipments in the way of laboratories, cabinets and apparatus, and a larger income, to enable them to obtain and retain the best teachers, but the worst feature of the case is that, in order to make the schools as good as they must be to keep abreast of the times, charges have been increased until the schools are no longer within the reach of the very classes for whom they were chiefly designed. Our seminaries are too expensive. They are practically beyond the reach of many of our most worthy young people. It is easy to say that the young people could if they would. The important thing is that they do not. The effort required is too great, or life is not long enough; and yet these very young people have pluck enough to make men and women if the means were reasonably accessible. Tuition in our seminaries ought to be free to all who are not able to pay it; and even then the country boy would not have as good a chance for an education as the city or village boy; for the latter has free tuition and boards at home. Why not give the country boys and girls a fair chance? The opinion is too prevalent that they can fight their way through anything, and lack spirit if they fail to do it.

5. The Methodist Church has no more pressing duty than that of providing immediately for these schools. They will be in danger of perilous reverses, as well as crippled in their usefulness, until they are placed on a sure foundation. We believe that the next grand rally of the church should be a determined effort to raise from three to five hundred thousand dollars apiece for our seminaries. Let our Bishops give their energies to establishing our academies before they start any more universities. This scheme is practicable and within our reach. A few hundred thousand will put a secondary school at the head of its class; it requires millions to found a university worthy of the name. Why do we leave these long-cherished enterprises to suffer, while we strain after things beyond our measure?

Montpelier, Vt.

THE HIGH SCHOOL OR THE SEMINARY?

President J. M. Durrell.

WHERE shall I educate my son and daughter—in the public high school or in a church seminary? The answer, my friend, depends on the needs of the young people to be educated, on the associations and advantages of the place where you live, and on your own ability to supplement school and town advantages with the necessary intellectual, social, moral, and religious training.

The high school is an important link in a graded system of education supported by public taxation, and is organized to receive graduates from the grammar school and prepare them for college. The seminary has a broader mission. Being unhampered by the irreconcilable demands of tax-payers who represent different church creeds, it is at liberty to take charge of the entire life of young people, and train them intellectually, socially, morally, and religiously. Each has advantages peculiar to itself; each meets pressing needs; each would fail to meet all of the demands in a republic like our own. In our government the two systems cannot be united; each must develop along the lines of its own, neither interfering with the legitimate duties of the other.

Many parents and guardians who are compelled to be absent from home a considerable part of the time realize that discipline in their families is inadequate for the proper supervision of growing boys and girls of sixteen, and hail with delight the opportunities offered by the seminary for a Christian home where all interests relating to studies, diet, habits, games, etiquette, and moral ideals are carefully guarded. Other heads of families are unable to properly supplement the instruction of the public school because of feeble health; others lack the ability to control; still others are without the culture necessary to help at knotty points of a lesson.

Some parents who are able to do all of these things better than the majority, recognize the fact that a first-class seminary, taught by a corps of Christian teachers, is better qualified than themselves to care for their young people who have reached the ages of fifteen to nineteen. The seminary provides opportunities for the development of self-reliance in young life. The system of studying in one's own room, the feeling that the room belongs to the student himself, the very fact that he has become a student capable of caring for himself and not a mere pupil, the sense of responsibility incident to

ordering his own conduct with reference to constituted authority, the managing of a limited amount of spending money that must last all of the term, and the influences of the literary fraternities in the promotion of manhood, serve to stimulate the self-reliant elements in a lad, and tend to prepare him for the world's life that he must shortly enter.

Those who cannot send their children to college, but desire a broader education than the



President Durrell.

New Hampshire Conference Seminary.

Rev. Jesse Merton Durrell is a Boston boy. He attended the Mayhew School under Samuel Swan, and the Eliot School under the late Samuel Mason, graduating from the latter school in 1856, when he won a Franklin medal for excellence in scholarship. The Latin School, next entered, was then in charge of Francis Gardner. Dr. Moses Merrill, the present head of the school, was serving his first year as usher, and received young Durrell as a freshman. After three years' work in the Latin School, he commences the study of dental surgery; and after finishing a course of three years, he entered practice at the "South End," where he continued four years. Believing that it was his duty to preach, he sold his practice and went to the New Hampshire Conference Seminary, from which he graduated in '68. In '78 he graduated from the School of Theology, Boston University. The following year was spent in Europe and the East, studying art. A second year was spent abroad in '83-'84 studying Egyptology and Oriental antiquities. He has filled the pulpits of the following churches: East Tilton, N. H.; Allen Street, New Bedford, Mass.; Bristol, N. H.; Wesley Church, Haverhill, Mass.; Rochester, N. H.; St. John's, Dover, N. H.; Garden Street, Lawrence, Mass.; St. Paul's, Manchester, N. H. From the last-named church he was called to the presidency of the New Hampshire Conference Seminary and Female College, Tilton, four years ago. President Durrell has twice represented the New Hampshire Conference in the General Conference, and for the past seven years he has served the Methodists of New England on the General Missionary Committee.

high school provides, find in the seminary the needed advantages. Many topics are taught in the seminary that are offered in college, and thorough courses in music, art and elocution are provided.

Young men and young women who have awakened to the need of an education, or who have at the age of twenty-one to twenty-five found the coveted opportunity to attend school, see in the seminary just the educational privileges needed, and they find them in no other institution.

The question with which we started, my friend, may now be answered. Study the needs of the person to be educated; consider how and where his entire powers of body, mind and spirit can best be developed. If in the local high school, and under your own supplementary discipline, keep him at home; if not, find a first-class seminary, and send him there.

Tilton, N. H.

DOMINATING TENDENCIES.

President C. W. Gallagher.

AMONG the educational features of the present time that are of special interest, we may note the practical feature. It is often called the "bread-and-butter" tendency, but every one needs bread and butter, and most find that life is a continuous struggle to obtain them. National prosperity also is united to the same need. It is clear, therefore, that the nation must guard its industrial life, and provide as fully as possible for the happiness and well-being of every industrial unit. As skilled hands as well as cultivated brains are the resources of a nation's wealth, the nation must look after the hands as well as the brains. Not all school boys and girls will make scholars and fill public and professional places. Shall the great majority, who must enter the mechanical employments, receive a suitable training at the public expense? Educational workers in every field are saying, "Yes." Industrial schools and schools of manual training, as well as courses in all schools for manual purposes, are energetically advocated.

Special thought is now given to the psychological order in educational work. By this it is not intended to affirm that this feature is especially new, but only that it is especially emphasized. We can scarcely take up an educational journal without coming across the expression, "correlation of studies." All studies are distinguished as formal, such as reading, spelling, writing, drawing, arithmetic, etc., and real or content studies, such as history, literature, natural science and philosophy. Correlation under-

takes to unite them in such a way that the dreariness and mechanical character of formal work may be relieved by the use at the same time of the real studies. Reading is never to be a formal exercise merely, but an effort to acquire facility in reading and to obtain interesting facts in science, literature and history at the same time. This method is applied to all branches of study in the primary and intermediate schools, and the way of the young pupil is rendered easy and interesting.

Concentration is another word of recent use. This finds one study among the real studies that in educational value and influence leads all the others. In an all-round education this one study must receive largest attention. It is the ideal feature of the ideal scholar. Writers differ as to that one. It is interesting, however, to observe that history (including literature) and philosophy, particularly ethical philosophy, receive general favor. While the nature studies have a large value, it is clear that, for the only end apparent in the creation of man, namely character, the former are of greatest value. We are surely recovering from the materialistic slough into which the wonderful interest in natural science threatened at one time to plunge us.

It is encouraging to notice in several journals and in addresses at conventions to what an extent religious instruction in public schools is demanded. This is due very likely to the influence of the denominational schools and the complaints of the religious portion of the people, but it must be credited in some degree to improved intellectual eyesight on the part of



President Gallagher.

Maine Wesleyan Seminary.

Rev. Charles Wesley Gallagher, D. D., was born in Boston. His grandfather, Jacob Foster, was one of the early Methodists, and his mother always said he organized the first Methodist Sunday-school in Boston. His father, Samuel C. Gallagher, was Sunday-school superintendent in Father Taylor's Bethel for some years. His father's illness made it necessary for him to leave his business in Boston, and when the son was quite young the family moved to a farm in Salem, N. H. While in Salem he professed religion at eleven years of age, and united with the Methodist Church in Salem Village. Two years later the family moved to Chelmsford, Mass., where he prepared for college in the Chelsea High School. He entered Wesleyan in the class of 1866, but was compelled to remain out of college for a year to earn money to pay his way, teaching in Austin, Nevada. Graduating from Wesleyan in 1870, he immediately entered the ministry. He served as pastor seventeen years in New Haven and Hartford, Conn., Brooklyn, N. Y., Fall River and Taunton, Mass., Hazardville, Conn., and Providence, R. I. He served as presiding elder two years, when, after several invitations to enter educational work, he accepted the presidency of Lawrence University, at Appleton, Wis. In 1883 he was elected to the presidency of Kent's Hill Seminary. His administration of this institution has been particularly successful. The lines of study to which he has given special attention, aside from constant work in theology, have been New Testament Greek and Hebrew and Old Testament history and literature. He has twice been a member of the General Conference—from the New England Southern Conference in 1888, and from the Wisconsin in 1892.

teachers. The stupidity of banishing the Bible from the public schools in a very large number of the States ought to have been apparent long since. It would have been far better to have banished the teachers who could not or would not read it in a devout and reverent manner. It is certainly hopeful and in the interest of good citizenship that teachers are seeing the need, and have the boldness and good sense to put it forward.

Kent's Hill, Me.

A MOMENTOUS QUESTION.

Principal F. D. Blakeslee.

THE question of the relation of public education to morals and religion is far from settled. The only reasonable ground for the State's assuming the obligations and responsibilities of education is that of self-preservation. For a free republic to allow its future citizens to grow up entirely uneducated is to insure its own destruction.

But no element of education is so vital to the well-being of the State as the moral and religious. This, however, the circumstances of the case compel the State almost entirely to ignore. The present theory of conducting our public

schools leads, ultimately and of necessity, to the exclusion of all teaching conflicting with the religious views of any tax-payer. How, then, can even simple morality be taught? For



Principal Blakeslee.

East Greenwich Academy.

Rev. Francis D. Blakeslee, D. D., has been longer in service than any other of our New England principals, and of those who were in that office in Methodist literary institutions when he took charge of the Academy in 1873, very few now hold the same position. He is of good Methodist stock, the son of the late Rev. George H. Blakeslee, of the Wyoming Conference, and was born at Vestal, Broome Co., N. Y., in 1848. In the War of the Rebellion he was a clerk in the field, and in the office of the quarter-master general at Washington in 1863-'65; but at the age of eighteen he resigned his place, to which a salary of \$1,000 was attached, for the purpose of completing his preparation for college. He became a student at Wyoming Seminary, in Kingston, Pa., then in charge of that widely-honored educator, Dr. Reuben Nelson. He graduated with the first class of Syracuse University in 1872, having previously served eight months in the pastorate and one year as a high school principal. On his graduation he entered the ministry, and when in his first appointment, at Groveland, N. Y., in the Genesee Conference, he was called to his present position, where he remained until 1884. After his resignation he traveled some eight months in Europe. Soon after his return he was appointed to Thomas Street Church, Newport, R. I., from which he was recalled to the Academy in 1887. He again visited Europe in the summer of 1889, and during his absence Wesleyan University conferred upon him the degree of D. D. Under his administration the school has greatly prospered, the number of its pupils rising higher than at any former period of its history.

It is impossible to truly teach morality apart from a religious basis. But what about the tax-paying agnostic who believes in no religion?

A recent writer says of the spirit of modern education: "Although it does not contemplate instruction of any kind in theology, it is substantially and really Christian." If this is true of the public schools, what about the rights of the tax-paying Jew or infidel? If his rights are not to be recognized, why has any denomination of Christians, Roman Catholic or Protestant, the right to object to teachings conflicting with its beliefs?

The collation of various legal decisions shows that the State has no right to build a chapel for the religious exercises of its students; that it cannot even lawfully appropriate rooms for students' Christian Associations; that Jews, Catholics, agnostics and atheists may teach in schools supported by the State; that, in some States, the reading of the Bible and the holding of any religious exercises in the public schools may be prohibited. In most States where they are tolerated it is by mere suffrage, and they are liable at any time to be excluded.

There is no uniformity concerning this matter in the management of our public schools. One section tolerates what another forbids. Massachusetts enjoins the reading of the Bible, while Wisconsin casts it out as a sectarian book. Both Catholics and (some) Protestants complain of the public schools as godless. The former demand a division of school funds, for the support of denominational schools. The latter most strenuously resist this demand which, it is claimed, would overthrow the most important bulwark of our free institutions. What is the solution? Are the American people ready for the full and logical consequences of the proposition that public education should be purely and exclusively intellectual? This is a momentous feature of modern educational questions. "The problem is so big and so complicated," says another, "that I doubt the ability of any human intellect to work it out satisfactorily until facts work it out for us." In the meantime private schools with their warm religious influences and positive religious teachings have a most important place in our school system.

East Greenwich, R. I.

The best furnishing of the teacher must always be inward and spiritual. It must be found in the condition of mind itself. He must have the prophetic impulse, which lifts him above the letter and enables him to lead the pupil in his upward flight into the ideal realm. Without a holy enthusiasm flaming through the soul, his stores of knowledge are dead things, the mere baggage of education, likely to hinder rather than to help him in the work of instruction. The lessons must burn in the soul of the teacher before they can kindle to ardor that of the pupil.

DR. H. P. TORSEY.

Rev. R. L. Greene, D. D.

DR. HENRY P. TORSEY was an exceptional man of his time, not only in the educational world, but in all the wide religious and patriotic thought and spirit that makes America and gives her her finest institutions. He has frequently been called the "Arnold of America," and probably he has never been excelled in his ability to make sound, sterling men, with every best power developed and brought into play, out of the farmer boys of New England. "Nature has a stall, with tools to match," for each man; our greatest work is to bring each to his own stall where tools and hands match. It is difficult to find the equal of this sagacious and far-sighted man in this part of a teacher's great work.

Dr. Torsey was a potent factor in the politics of Maine, and was the intimate and prized personal friend of Hamlin, Blaine, Morrill and the Washburns. His advice and counsel were eagerly sought by these great leaders in the political world. He was often urged to enter this arena of life, and at several times during his history the most flattering opportunities came to him; but he loved the school at Kent's Hill and his "boys and girls" too much to enter any other field of work.

He was emphatically a self-made man. With school privileges somewhat limited, he nevertheless reached a very high place as a scholar and educator. Born in 1816, he attended the "old Monmouth Academy" in Monmouth, Maine, afterward the "Maine Wesleyan Seminary" at Kent's Hill, in the early days of these institutions. He found the Seminary bankrupt, with poor buildings, and no "standing abroad." From 1844 to 1852 he was the president. During these thirty-eight years he put his life and splendid genius into this school. He had his coadjutors and loyal supporters, but Torsey made the Maine Wesleyan Seminary and left it with its fine buildings, its splendid history, its name known in every part of America, with thirty thousand students out in every field of life to call him blessed.

In 1869, with his wife, "a queen among women," he visited San Francisco and many of the intervening cities. The trip was a "continued ovation." His old students gave "Torsey suppers" and "Torsey receptions" in every city he visited.

As a disciplinarian he was unique. He knew boys and where to find them. After some little episode in which several students were involved, we have heard him quietly say at the close of the notices at prayers in the chapel: "I would like to see the boys who were out last evening, at my

men; men with soul-culture as well as brain and brawn." He never could rest until he had left a student face to face with Jesus Christ.

Great, good man! He lives in the hearts of thirty thousand students. He lives above in possession of the crown he so gloriously won in a life of consecration to the young.

Somerville, Mass.



Chancellor James R. Day, D. D.

Dr. Day, though still in the glow of life, has made for himself a distinguished and honorable record as a minister in the Methodist Episcopal Church. Originating in the Pine Tree State, from which we have received so many valuable contributions in the shape of good ministers, he spent his earlier years in the work in Maine. Though known and honored in his own Conference, his fame did not at first go abroad. The people at Temple St. Church, Boston, at length heard of him and secured his transfer to their pulpit, where he made a profound impression and was recognized as one of the ablest preachers in the Puritan City. Of course Boston could not long retain his services, as higher demands came from New York, and he passed to Calvary Church at the upper end of Central Park. The people of the metropolitan city recognized their man immediately and the large church was filled to overflowing, necessitating the enlargement of their building. A ministry so auspiciously begun went on with increasing popularity, and in a five years' pastorate he added six hundred to the roll of members, running it up beyond a thousand. At the close of a term of wonderful popularity and success, he became chancellor of Syracuse University. His friends are sanguine that his great abilities will win success in the field of education.

THE FIRST CLASS OF WESLEYAN UNIVERSITY.

Daniel H. Chase.

[Mr. Chase received Wesleyan's first diploma, and for sixteen years has been the only surviving member of the first class graduated — that of 1833.]

ABOUT the year 1825 increasing conviction that the clergy and laity of the Methodist Episcopal Church needed better education, led to the endowment of several seminaries and academies. These prospered, did good work, and aroused our ambition for creating a university — a most laudable ambition. Wesleyan is the first fruit thereof, and has already wrought good for millions. Never were its prospects brighter than at this hour.

In 1825 Capt. Alden Partridge founded a Military Academy in Middletown, funds having been chiefly furnished by citizens. It was not a success, and vacated its premises in 1829. The campus was spacious, to furnish abundant room for all military evolutions. The outlook therefrom was charming. The dormitory and lyceum, now called North and South College, were substantially built of Portland stone and are still very useful. There were also a commons and a large building for drills in severe weather. The trustees offered the whole for \$5,000, though the original cost was many times that sum. Rev. Laban Clark, then presiding elder, learned of this offer, and at once resolved to do his best to secure to the Prince of Peace what the servants of Mars had abandoned. Provision



Dr. H. P. Torsey.

office, at the ringing of the study bell." As the students passed to their rooms little consultations would take place between the culprits at which it was always agreed that "Torsey knows; you can't escape the keen fox, and we better walk right up and take our medicine." And then, such medicine! The keen, tender power with which he would make a boy feel to the centre of his very soul the meanness of wrongdoing and the goodness of right! The result would be, Dr. Torsey would make a life-long friend, and the student would rise for prayers the next night.

Dr. Torsey made students think — not simply to "cram the text-book into the mind," but he made the man think his way into the subject until he fell in love with it and made it his own. He would have no public ranking system, for he said some of the best students were poor reciters, but he would develop them until they could recite. How many of us remember the old "hot-house" down in his garden, and our "commencement piece," and how he would trim apple-trees and make us talk to him half way across the orchard. He was the finest reader we have ever known among teachers. No one who ever heard him read the Scriptures at prayers can forget it. He said "it was wicked" to read the Bible as some ministers did. He taught his students the power of the falling inflection. We have heard him say repeatedly, "My highest aim is to make, not scholars, but

men; men with soul-culture as well as brain and brawn." He never could rest until he had left a student face to face with Jesus Christ.

Great, good man! He lives in the hearts of thirty thousand students. He lives above in possession of the crown he so gloriously won in a life of consecration to the young.

Having passed my freshman year at Columbia College, I offered myself for examination for sophomore. Colgate had done its work so well that my examiners advised me to save one year by entering as junior and passing examinations in both classes. Thankfully I did this, glad to escape the name, if not the character, of "wise-fool" (sophomore), but it required study from 4 A. M. to 10 P. M. The feeble light of that whale-oil lamp during the long winter nights of '31-'32 came near ruining my eyes.

Of the forty-eight students who entered in 1831, many were poor and sought means of support by teaching schools and other work in the long winter vacations. As the commons had not been opened, quite a number of us boarded ourselves at an expense of from seventy-five cents to one dollar per week. Our food was chiefly milk and vegetables. The milk we bought of Mr. Hammond, opposite the front entrance to the campus, where now stands the imposing club house of the "Psi Upsilon." The butcher had little of our patronage. Some students were fond of codfish and used it freely. The town boys soon discovered this, and were wont, when at a safe distance, to shout "Cod-fish!" — a term of insult that survived for years. To show contempt of such petty annoyance, several of the students bought, each, a large-sized fish, wrapped a bit of brown paper around the small end, by which they grasped it, then shouldered the fish and marched in procession up College Street. My mental photograph of this odd procession outlasts my military and civil ones.

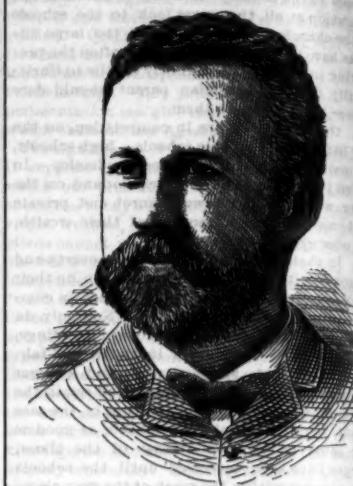
My first chum was John Christian Keener, now a Bishop of the Methodist Episcopal Church, South. He boarded out. When he left for meals I promptly prepared and despatched my own and "tidied up" before his return, thus avoiding annoyance. My second chum was Frederick Merrick — long a professor in Oberlin, loved and honored.

The faculty consisted of President Fisk, whose salary was \$1,000 per annum, and Profs. A. W. Smith, J. M. Smith and J. F. Huber, with salaries of \$750. The salary of a tutor was \$400; but none filled that post during my undergraduate course. Dr. Fisk, in addition to his official duties, taught mental and moral science. These officers led in turn the prayers at 6 A. M. and 5 P. M. As the chapel was not heated, even in the coldest weather, we were wont to shiver in our cloaks, to welcome brief petitions, and gladly hasten to the warmed recitation-rooms for our first lessons of the day.

So large a proportion of the students had made a Christian profession and were preparing for the ministry that their influence strongly tended to repress unseemly conduct. There was no hazing. The Golden Rule was honored. Dr. Fisk's influence was an important factor in this result. The expression of his features was a rebuke to selfishness, indolence, rowdiness. He was a model whose personal magnetism inspired and made us unconscious imitators. This influence was of more real value than any study of text-books. In smaller colleges the association of faculty and students is more intimate, and the evil elements cannot develop such power as in great universities.

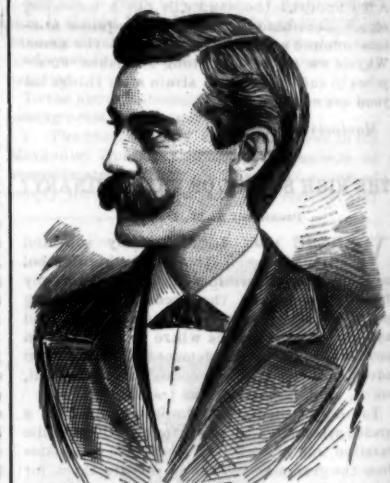
Wesleyan's first Commencement was held Aug. 25, 1833, at the beginning of the fall term. In the senior class were some who took only a partial course and could not receive the degree of A. B. Six only were able to pass final examinations and receive diplomas — Chase, Diefendorf, Gollicoe, Roper, Round and Wright. Gollicoe took charge of the Utica Academy and died soon after, in 1833. Wright became a lawyer, and died Jan. 2, 1838. Roper taught and preached. He died in 1847. Diefendorf did likewise, and died in 1875. Round was in turn pastor, professor and principal, and died in 1879. Chase taught in Wilbraham, Wesleyan, Middletown Preparatory School and Female Seminary, during about forty years, and has been sole survivor of his class for sixteen years. It chanced that no surname in the class began with A or B, hence Chase received Wesleyan's

first diploma, and his name is first on its list of alumni.



Rev. John F. Goucher, D. D.

Dr. Goucher, a distinguished and beloved member of the Baltimore Conference, whose name is honored everywhere in American Methodism, has made a peculiar as well as noble record of Christian service. Though favored with fortune, he chose to find his place and work in the noble hand of itinerants, with whom he spent many years in faithful though inconspicuous toil. He has a true sense of the meaning of life. Its highest honor is found in service for humanity. Instead of wasting his large substance in meeting the demands of fashion in display and the indulgence of appetite, he had the honor of becoming at once the founder and first president of the Woman's College, an institution which ranks in importance with Johns Hopkins, the great University which adorns the city of Baltimore. The Woman's College must be considered Dr. Goucher's enduring and superb monument. Whatever else he may yet do, this part of his record can never be obscured; the institution must grow in magnitude and influence as the years go by. The young women from Methodist homes will have the means of a Christian education of the very best quality, in this great school, long after the founder has disappeared.

Principal Bragdon.
Lasell Seminary.

Charles Cushman Bragdon was born, Sept. 6, 1847, at Auburn, N. Y., lived six years there and two at Springfield, Mass., then successively in Waukegan, Aurora, and Evanston, Ill. He is the son of Maine parents — Rev. Charles P. Bragdon, for many years a member of the Maine Conference, and Sarah W. Cushman, of East Poland. His father died at Evanston when he was thirteen years old; his mother is now living there in comfortable health. He entered the Northwestern University in 1860; taught in Elgin Academy the winter of '63-'64; enlisted

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in the 134th Illinois Volunteer Infantry in the spring of '64, and was honorably discharged in December of the same year; re-entered the University and graduated in 1865; taught Latin, Greek and German in Dickinson Seminary, Williamsport, Pa., 1865-'67; was in the office of the Little Corporal, Chicago, till August, '68; taught Latin and Greek in Wesleyan College, Cincinnati, Ohio, '68-'72; studied at Tübingen, Germany, '73-'74; taught Latin, Greek and German at Jennings Seminary, Aurora, Ill., till June, '78; came to Auburndale, August, 1874, as principal of Lasell. In June, 1889, was married to Kate E. Ransom, of Williamsport, Pa., and has two children. Principal Bragdon is a genius in achievement in the realm of education. Lasell Seminary under his administration has become one of the most distinguished schools for young women in the land. Mr. Bragdon believes that the chief business for women is home-making, and to fit her for the largest usefulness and independence in the home is his highest and constantly-enlarging ideal. The nearness of the Seminary to Boston brings to the students unusual advantages and privileges. Enthusiastic patrons of this school may be found in every State in the Union.

Early History and Reminiscence.

NEWMARKET.

In our Educational Number it would be unpardonable to fail to make some mention of the services performed by the noble band who led the educational column, at Newmarket, N. H. As the sappers and miners they removed obstructions and opened the way for the advance of the educational army. It was a sort of reconnaissance for the purpose of finding the quality of the enemy and testing the initial methods and appliances of the new educational force. The men engaged in the enterprise were of noble stuff. The preachers led the way—Brookhead, Pickering, Dustin, Virgin, Soule, Hedding, Joseph A. Merrill and Timothy Merrill; and a noble band of laymen followed—Col. Binney, John Clark, John Mudge, and others. Education was a new departure in Methodism. Like Abraham the leaders went out by faith, not knowing exactly the route they were to take nor the country into which they were to come. It was perhaps well that they knew no more about their work; knowledge might have been too serious for them to face. In the ways of Providence are chasms over which pilgrims are seldom taken without being blindfolded; clear vision would cause the head to swim and the nerves to become unsteady.

Moses White.

Moses White, a true man, with the simplicity of a child and the wisdom of a sage, an accomplished educator and the organizer of the educational work at Newmarket, was born in Springfield, Vt., and died there after a life of faithful service. He was introduced to Newmarket by his brother, Rev. Joseph B. White, a preacher in New Hampshire and a trustee of the Seminary; the brothers were graduates of the University of Vermont. Moses was a layman, an accurate scholar and a good school manager. He came first and remained longest at Newmarket. He was the head and front at first; and, after Ruter left, he came again to the head and endeavored to save the institution from wreck. The best evidence of his excellence is found in the esteem in which his memory is held by his pupils. Dr. John W. Merrill, who studied under him, speaks of him in the most generous terms, and expresses the hope that the Methodist Church may never forget the invaluable services of this modest scholar and accomplished teacher. At the close of his term at Newmarket, Moses White returned to his native town, where he married and reared a family of four children, two of whom were invalids. He himself was blind for four years. Though restricted by indigence, he was honored by his fellow citizens and often chosen to office. He was juror, justice of the peace, and often chosen a member of the legislature. He wrote an open and beautiful hand and commanded an elegant English style. A good man and true, he lived humbly and usefully, and died in the peace of God and with the assured hope of a better resurrection.

Marlin Ruter, D. D.

Dr. Ruter, one of the great men of earlier Methodism, was born in Sutton, Mass., April 3, 1785, and died in Texas, whither he had gone as a missionary, May 16, 1838. He entered the itinerancy in his teens and became at once distinguished as an eloquent and popular preacher. He was the youthful marvel of the itinerancy. Crowds attended his services, and he ascended in due time to our best city pulpits. Meantime, though self-educated, he was a diligent student and a scholar of varied attainments. He knew Greek, Latin, Hebrew, Syriac, read a wide range of history both civil and ecclesiastical, and studied philosophy and theology. It was a shrewd hit to engage him as principal at Newmarket. His great reputation as a scholar and a pulpit orator had gone before him; and, as a result, he took the institution by storm. He had the largest plans, and found a trustee board and a public ready to follow him in his wildest schemes. He drew students from afar and lifted the Seminary at once into the notice of the Methodist public. He rendered great services to the academy. At the same time Ruter was not distinguished as an educator; for, although an extensive scholar, he lacked the tact with students which can come only from intimacy with schools, and the minute accuracy which usually is acquired only in the drill of the class-room. Ruter had never lived in the student world; his forum had been that of the people. Hence the service he performed was not in teaching, but in drawing the attention of the church to advanced education. He performed the work of an able advertising agent rather than that of an operator in the field of practical education. As the great preacher and revivalist, he maintained in the school a good spiritual condition. The flame of revival extended through the year. An experience so unusual in the schools of the time gave the academy a good reputation.

Rev. Joseph B. White, a trustee and a member of the Conference, taught for a season at Newmarket. Though an excellent instructor, his teaching was but an episode in his ministry. Henry Bulfinch, a graduate of Harvard, was also a teacher for a period at the new academy. The school was thus favored with some teachers trained in the best educational institutions of New England. The fervor and glow of the spiritual life were thus brought into co-operation with the accurate scholarship of the East.

WILBRAHAM.

Wesleyan Academy at Wilbraham is honored as our oldest successful literary institution. It has had many distinguished teachers and pupils. In the list of principals we have Wilbur Fisk, W. M. Bangs, John Foster, David Patten, Charles Adams, Robert Allyn, Miner Raymond, Edward Cooke, George M. Steele, and William Rice Newhall, the present incumbent. Of two or three of these men we may here make note:—

David Patten, D. D.

Rev. David Patten, D. D., had a most successful run as principal at Wilbraham. Coming after a term of unsuccess and disturbance, he was a peacemaker and a careful manager. He conquered the situation the moment he ascended the platform, and held a steady rein to the end of his term. Dr. Patten was a Boston boy, born in a cultivated Methodist home, and after graduation from the Boston schools he studied at Wilbraham, where he was converted, and later passed through the courses in Wesleyan University. In urban and gracious manners he rivaled Fisk himself, and was at home in the best society. He was always a gentleman, and few were bold enough to be ungentlemanly in his presence. Under his administration the school flourished, reaching a point of prosperity and an advance in numbers beyond anything known under the first principal, who was recognized as the ideal educator. As a manager he was at his best. He knew men and the best educational methods; he knew what an educational institution ought to be. While a delightful teacher, he could never press a student to do his utmost. On leaving Wilbraham in 1841 he entered the pastorate in Providence, and was later elected to the chair of theology at Concord where he did faithful work. Though not an original thinker or powerful reasoner, he was learned in his department, and able to lead his pupils to the wells of truth. He followed the School of Theology to Boston, and had some part in the institution as long as he was able to work at all. Dr. Patten was a specimen of the rounded and complete man; a beautiful harmony was observable in all his powers and acquisitions.

Charles Adams, D. D.

Rev. Charles Adams, D. D., the successor of Dr. Patten, had a long and honorable record as an educator in the Methodist Episcopal Church. A New Hampshire boy, he studied at Newmarket and Wilbraham, and graduated at Bowdoin in 1833. He was the first principal at Newbury, Vt., serving from the opening of the institution in 1834 to 1839. Beginning in 1841, he was four years principal at Wilbraham, two years professor in the Biblical Institute, and ten years president of the Illinois Female College. He spent a few years in the ministry in Lynn, Boston, Cambridge and Lowell, but his record was made as an educator. Before the feebleness of age came, he retired from active service and became a clerk in the dead-letter office in Washington. As a teacher he always had a good mastery of his subject and pushed forward the work in his classes. He was a great drill-master, never letting the student off until he was able to go through the lesson without tripping. He ruled with authority, though not always with the admirable tact displayed by his predecessor. The student always knew he was held by a firm hand and that he was under the eye of an active and energetic master. The severity of Dr. Adams was never unsympathetic; he had a warm heart, and kept the good of the student constantly in view. He was a noble man and did a good work in the educational field.

Robert Allyn, D. D.

Rev. Robert Allyn, D. D., who succeeded Dr. Adams as principal at Wilbraham, had a brief and useful reign. He was born at Ledyard, Conn., Jan. 26, 1817, prepared at Wilbraham, and graduated at Wesleyan University in 1841, becoming immediately a teacher at the Academy. In 1846 he was elected principal, serving for three years. At the close of his term he was chosen principal at East Greenwich where he had a successful term of six years. In 1854 he was elected commissioner of public schools in Rhode Island, and in 1857 accepted the chair of ancient languages in Ohio University at Athens. He was for a time at the head of the Wesleyan College, Cincinnati, and of McKendree College. He was afterwards elected president of the Southern Illinois Normal College at Carbondale. He was a member of the Rhode Island Legislature, a delegate to the General Conference, and a visitor to West Point Military Academy. Dr. Allyn was an admirable man, of the most generous impulses, and a valuable educator. He had studied the best methods, and was always efficient and helpful in his classes.

Miner Raymond, D. D.

Rev. Miner Raymond, D. D., who was born at Bensenville, N. Y., Aug. 29, 1811, has made a noble record as an educator in two of our literary institutions. Entering Wesleyan Academy at an early period of its history as a student, he ascended in due time the platform of the teacher, and in 1848 became principal, holding the position for sixteen years. On leaving the Academy he accepted the chair of systematic theology in Garrett Biblical Institute, where he has remained more than thirty years at his post. In his later position in the West he has made a great record, whose full importance can be realized only when his pupils shall have done their work in the churches of our Methodism in the Northwest. The inspiration of his presence and of his powerful utterances in the class-room and the pulpit has accompanied them into their

fields of labor. At Evanston, too, he prepared that masterly system of theology which, for clearness of thought, freshness of putting, and quality of style, must long hold its place among the young ministry of the church. But great as have been his services in the West, we in New England delight to remember him as the incomparable teacher and leader at Wilbraham, where he did a work that can never be forgotten or surpassed. There are yet many who remember him as a teacher, at once clear, thorough and forceful. He put his own mighty energy into his teaching; the pupil felt the man more than the text-book or even the subject; he was an incarnation of the science he taught. In his hands no subject was dry; there was always life as well as light in his teaching. We remember him not only as a teacher, but as a builder. He made Wilbraham anew. The old boarding-house went up in flame; the magnificent proportions of Rich Hall replaced it. There rose also Fisk Hall, Binney Hall, and the principal's house. The change in the outer aspect was almost complete. No other man at Wilbraham wrought like this man. What he built remains as an enduring monument to his capacity, courage and faith. He must be reckoned among the very greatest of our New England educators.

Edward Cooke, D. D.

Rev. Edward Cooke, D. D., who succeeded Dr. Raymond, and performed a vast amount of work in no less than four literary institutions, was born in Bethlehem, N. H., Jan. 9, 1812. He graduated at Wesleyan University, was elected principal of Pennington Female Seminary, and in 1838 president of Lawrence University, whence he passed to Wilbraham in 1844, and to Clafin University in 1875. Though most of his years of service were passed out of New England, he may well be reckoned as one of our New England educators for his valuable services at Wilbraham. Though he followed an able and popular man, he kept the attendance well up toward the high-water mark attained under Dr. Raymond. Dr. Cooke was active and energetic; he kept everything in motion; and everything about the institution was in first-rate order. He was careful of details, and, besides the supervision, gave not a little attention to teaching.

Rev. Nathaniel Fellows

came, as principal, to Wilbraham just as the institution was entering the financial storm of 1873. The question from the first was not how to advance, but how, with diminished resources and a \$20,000 debt, not to be crushed to atoms. He proved to be a sagacious and careful manager, and delivered the institution intact to his successor. His qualities as a teacher had been tested and approved at an earlier date, and now the trustees of the institution were gratified to behold his capacity for economy and good management.

George M. Steele, D. D.

found the ship unbroken, but between seas and with few passengers on board. The problem was how again to mount the waves and to secure passengers. The problem, though extremely difficult, was at length solved by the new principal, who was permitted to see the school restored to a prosperous condition. The debt was paid and an endowment begun. The favorable turn of affairs was most gratifying to Dr. Steele, who, as a man, a writer and an educator, occupies a foremost place. Dr. Steele was born in Stratford, Vt. His father was Rev. Josi Steele, about forty years a member of the New England Conference. He prepared for college at Newbury Seminary, and graduated at Wesleyan University in 1850. In 1855 he was elected president of Lawrence University, Appleton, Wis., where he remained fourteen years. Dr. Steele has been three times a member of the General Conference, has traveled in Europe, written for the press, and is the author of several textbooks. He is at present a professor at Lasell.

WESLEYAN UNIVERSITY.

As our first great literary institution, Wesleyan University remains, to its older graduates, a sacred place. To later students the University can never be what it was to the earlier, who cherished it not only with high regard, but with a generous affection. The men who, at first, were in the board of instruction, are remembered as sages and saints.

President Raymond.

Rev. Bradford P. Raymond, D. D., was born in Stamford, Conn., April 22, 1846. He graduated at Lawrence University in the class of 1870, and after a course in theology at Boston University School of Theology, served six years as



President Raymond.

pastor in the New England Southern Conference. After a year of study abroad, and during the third year of a pastorate in Nashua, N. H., he was called to the presidency of his alma mater. Here he remained six years. He was elected to the presidency of Wesleyan in December, 1888, and took up the work in September, 1889, at the opening of the college year. His administration of this University has been marked with conspicuous ability and distinguished success. He inspires confidence in the friends of the institution, and has secured large additions to its endowment. A delightful spirit of harmony pervades the faculty, and he is greatly beloved by the students. He is a profound and impressive preacher, able and eloquent upon the platform, an attractive and forcible writer, a well-poised and all-rounded president.

The first president of Wesleyan was that distinguished leader in education and incomparable man,

Wilbur Fisk, D. D.

He was born in Brattleboro, Vt., Aug. 31, 1792, and died at Middletown, Conn., Feb. 22, 1886. At the age of twenty he entered the University

[Continued on Page 12.]

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The Family.

HOME GOING.

Ellis C. G. Page.

Where will He bring me home? I cannot tell
Amid what mountain slopes or vales declining
The angels rove o'er beds of asphodel,
Where God's own facelight is forever shining.
I only know that somewhere waits for me
A blessed home where "many mansions" be.

How will He bring me home? I do not know.
It may be by the thorny road of pain;
It may be by a path prolonged and slow,
Over rough deserts or by sandy plain.
But this I know — however it may be,
I cannot miss my goal — "He leadeth me."

When will He bring me home? That, too, is
hid.
Perchance there yet is labor I can do.
It may be that my path shall lie amid
These earthly scenes a few brief years or
two;
It may be He will say, "Thy work is done,"
Before the setting of tomorrow's sun.

But will He bring me home? Yes, that He
will!

The promise faileth not He giveth me;
And, like sweet music, all my life doth fill
His promise, "Where I am, ye too may be."
I care not where nor how my life is passed,
If I but see my Father's face at last.

So evermore above my pathway set
Like rainbow, this assurance arches o'er,
A talisman amid life's ills and fret,
Anticipations of that heavenly shore.
Content I linger where the shadows fall,
The home that waits me will alone for all.

Methuen, Mass.

Thoughts for the Thoughtful.

And the voice that was calmer than silence said,
"Lo! it is I, be not afraid!"

The Holy Supper is kept, indeed,
In whatever we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his arms feeds three,
Himself, his hungering neighbor, and Me."

— James Russell Lowell.

The pure in heart see God in everything,
and see Him everywhere; and they are supremely blessed. — J. G. Holland.

When night — needful night — gathers over the garden of our souls, when the leaves close up, and the flowers no longer hold any sunlight within their folded petals, there shall never be wanting, even in the thickest darkness, drops of heavenly dew — dew which falls only when the sun has gone. — Anon.

Because the world is very stern;
Because the work is very long;
Because the foes are very strong;
Whatever side I turn:

Because my courage ebbs away;
Because my spirit's eyes are dim;
Because with failures to the brim
My cup fills day by day:

Because forbidden ways invite;
Because the smile of sin is sweet;
Because so readily run my feet
Toward paths that close in night:

Because God's face I long to see;
Because God's image stamps me yet;
Oh! by Thy passion, Christ, forget
Me not, who fly to Thee!

— Little's Living Age.

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. . . . In what strange quarries and stone-yards the stones for that celestial wall are being hewn! Out of the hillsides of humiliated pride; deep in the darkness of crushed despair; in the fretting and dusty atmosphere of little cares; in the hard, cruel contacts that man has with man; wherever souls are being tried and ripened, in whatever commonplace and homely ways — there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills! — Phillips Brooks.

Shall these have no word to bid them "be of good cheer?" To say to them: see how, here and there, one has risen from your lowly midst; to point them to the privates who have become generals, to the poor tollers who have become millionaires — all this, after all, to a large proportion of the world, has almost a touch of mockery. What they want, is some gospel which can cheer not the few strong, but the many weak; some gospel which can, not raise a few from lowliness, but ennoble them in their lowliness and even in their unsuccess. Well, Christ is that gospel to them. He stands

before us, lowly, and not striving to be otherwise; poor, and with no thought of being anything else; working for the most unselfish end and in the divinest spirit, and — so far as any seeming success went — in vain; rejected by His very disciples, crowned not with laurels but with thorns, crucified by the very people He tried to save; and yet the word that comes, even out of the shadow of the cross, is — "I have overcome the world." This is the true and real overcoming. This is the gospel for ever, for the unsuccessful, for those who suffer and for those who fail. — REV. BROOK HERFORD, D. D., in "Sermons of Courage and Cheer."

How shall we deal with the sepulchre in our garden? We cannot remove it. Stray as we will through the shady bowers and trees, we come back to it. As we look upon the sweetest flowers and pluck the rarest fruit, we catch glimpses of its ghostly aspect. We turn obstinately from it, and it becomes more vividly present to our imagination. We may chafe at its presence, we may seek in every way to divert our attention from it, but without success. It is necessary to accept it as an element of our lives and to make the best of it. Some of you remember the old graveyards, overgrown with weeds; the moss-covered slate slabs, half prostrate and rudely sculptured with death's head and cross-bones, their whole aspect emblematic of gloom and dismal neglect. You remember the tomb, with its loosening mortar and its tumbling stones and creaking iron door and chilly breath. With these you have contrasted the cemeteries of later days. You have walked, perhaps, through Mt. Auburn or Forest Hills or Greenwood, have admired the graceful monuments with their hopeful inscriptions, the well-trimmed sward and the beds of flowering plants. Thus in the old graveyards and in the modern cemetery are presented to us two classes of lives — one class which sees only the sepulchre in the garden, and the other which makes a garden around the sepulchre. One class refuses to be comforted. Those belonging to it fasten their thoughts on their personal ills without thinking of or endeavoring to use the mitigating or favorable circumstances of their lot. The ills that trouble them, when compared with those that others suffer, may be trifling; they may be those that a little effort or sacrifice of pride or concession would overcome; but they persist in being wretched. Again, there are those whose hopeful, cheerful, courageous spirit no disaster can cast down. Pining in sickness, tortured with pain, looking forward to death, they can say, "In whatsoever state I am, I have learned to be therewith content." Around the painful conditions to which they are subject they have assembled whatever is beautiful and joyous in nature, and, without asking it — indeed, through humility not expecting it — have won the friendliest sympathy and affection. With them the sepulchre is not concealed, but it is wreathed with garlands of flowers, and its open door discloses not gloom and dreariness, but seems a gateway to a light more radiant than that of this world — a gateway to that city of God which has no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof. — Rev. C. S. Locke.

Professions and Occupations
For Women.

VIII.

PUBLIC SCHOOL TEACHING.

Miss E. Adelaide Child.

Teacher in Dwight School, Boston.

I WONDER how many of us realize what effect the decision of today may have upon our whole life. We weigh the pros and cons of a matter, try to reach the best conclusion, and act thereon. Then — time alone can prove us right or wrong.

"One life, wherewith to fail or to succeed,
Is man's. One only. I, at my life's end,
Cannot go back to the beginning, — mend
What it hath made me, — unlove what I loved,
Love what I loathed, — condemn what I approved, —
New self myself, to suit occasion new."

Truly, there is no beginning afresh; we cannot free today from the results of the preceding yesterdays. The "I will" of today is born of the experience of our yesterdays, and will live in its consequences through all the succeeding tomorrows.

Nowadays, when occupation of some sort is the rule rather than the exception for women, when many feel the need of that remuneration which efficient work brings, the question confronts the young woman nearing the close of her student years: "What shall I do? What am I best fitted for?"

In considering the latter query, we should look at it on the basis of inclination as well as ability. There should be between the woman and her work a harmonious relation, like two notes of music, which please our ear when given together, which add each to the beauty of the other, and form a melodious whole.

Occasionally an inclination in some one direction seems to develop with a person, and it is hard to place the exact moment of

final decision. In most cases this natural tendency is to be trusted. A healthy nature, mentally as well as physically, will seek that exercise of its faculties which best suits its needs and powers. In choosing a vocation, therefore, consider your natural bent as much as possible. This shows itself even in childhood. Children love to do what they can do well; and, vice versa, they do well what they enjoy. And this holds true through life. If playing school is a pastime to the little one, if helping the little sister with her lessons is a pleasure in girlhood, then would it seem that teaching for that young woman would be a suitable sphere.

If one has a real love for imparting knowledge, with a mind that sees details clearly and can express them simply, then is there one sure element of good work in that wide field of benevolence, teaching. If any work needs a benevolent, sympathetic spirit, it is that of instructing the young and tender minds of children. Unless you have a tenderness for these little ones, a toleration of all those trying qualities which may have been inherited or may have been planted by the circumstances and surroundings of their lives, your patience will soon give out. Teaching is not a holiday pastime. It has in it many discouraging elements, and it is best to realize these before one makes the selection.

The public school teacher is like a farmer who has neither the time nor the implements to prepare all his ground in the springtime. Should he spend the time and strength to make ready that poorest section of his land, seed-time would be past, and all that richest portion, too, would be wasted. One must plough and harrow and fertilize all that one can, sow the seed widely, and be thankful if a few take root and grow in that poor and rocky section.

The moral seed-sowing gives us most pain. Mental seeds are so varied; and if one kind does not take root in that little brain we are so interested in, another may be better adapted to the soil and develop wonderfully. But when the little bits of morality we try to plant here and there, that all mean one thing — right living — are choked by weeds, then are we down-hearted indeed. But be not discouraged! Keep up a brave heart and patient spirit! Remember, the good that is sown in this world spreads little by little until it covers a wide area, though the original sower may never know it. This fact is often a great consolation to the weary teacher, who feels some days as though she has accomplished nothing toward those great things she wishes to do.

"Whoever shoots at the midday sun, though he is sure he shall never hit the mark, yet as sure he is that he shall shoot higher than he who aims but at a bush." When we set high standards, we can never be satisfied with our progress, and we may never reach them; but that time-worn phrase, "One by one, and little by little," must be our motto. Whatever choice of work we make, if we do our best from day to day, we have done all we can.

Broad sympathies, lenient judgments, firmness without obstinacy, and a wide study of human nature — these combine to make a good and great teacher. Having these, there can be no happier choice for a young woman than to spend her energies in training mentally and morally that mixture of youth which is to be found in a public school. She will find therein many lessons for herself — lessons of patience, of judgment, and of tact. How much power that last little word represents in the pedagogic world! Tact to influence that stubborn boy, to persuade without coaxing, to conquer him by teaching him to conquer himself; tact to bring that truant back to a regular attendance once more — an attendance that shall be voluntary, not forced. For tact never coerces; it rather so works on the motive that the action finally appears as a voluntary one. So tact becomes the great element in school discipline, since the aim of that discipline is the scholar's self-mastery and voluntary allegiance. And this discipline once gained, the mental class-work will move much more smoothly, and teaching will be a delight and a joy.

Like mothers, we may sometimes weary; but still we love these little ones, we are interested in their growth, and we feel we are growing daily ourselves as we school ourselves to the patient cultivation of their youthful brains and hearts. We would say to any who choose this noble calling, remember Webster's words: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds — if we imbue them with principle, with the just fear of

God and of our fellow-men — we engrave upon these tablets something that will brighten to all eternity."

Boston, Mass.

MARTHA.

Yes, Lord! Yet some must serve!
Not all with tranquil heart,
Even at Thy dear feet,
Wrapped in devotion sweet,
May sit apart!

Yes, Lord! Yet some must bear
The burden of the day,
Its labor and its heat,
While others at Thy feet
May muse and pray!

Yes, Lord! Yet some must do
Life's daily task-work; some
Who fain would sing must toil
Amid earth's dust and moil,
While lips are dumb!

Yes, Lord! Yet man must earn
And woman bake the bread;
And some must watch and wake
Early for others' sake,
Who pray instead!

— Julia C. R. Dorr.

THE NEW BABY.

Miss Anna Breed.

I T was a lovely June day when the baby was born, and about an hour after his birth we were invited to see him. His mother was resting quietly after her long hours of suffering, and her serious, pale face showed plainly traces of the great pain she had been enduring.

Nestled on the couch near her was the new baby, the first-born of the family, a fine little boy with soft brown hair, blue eyes, and a face which gave promise of much intelligence. It seems to us there is no sight so impressive as a mother and her newly-born babe. She has just given birth to a little immortal being, and the baby has just commenced the toilsome journey of life.

Of course we sat and gazed long and lovingly at the little child who was asleep, and wondered what thoughts his brain would originate when he grew to manhood, what words his mouth would speak, what scenes his eyes would look upon, where his feet would travel, what his hands would find to do, and what his ears would hear. But the baby did not know any one was bending with great tenderness over him, and lay in perfect helplessness and unconsciousness. It did not seem possible that this little helpless bit of humanity could ever be a strong man bearing the burdens and fighting the battles of life.

But we are only allowed a very short time to see baby and his mother; and as we leave, these thoughts come into our mind: At the present day much is spoken and written in praise of women who achieve distinction as speakers, philanthropists, scholars, or who successfully enter fields of labor such as the ministry, the law, journalism, or various employments hitherto not engaged in by women; but we should never forget to reverence and render homage, first of all, to the woman who is a mother, who gives birth to the children who are to do the work of the world in future years.

And when a baby comes into our family circle, from the day it is born it should be surrounded with every holy and ennobling influence, so that all its undeveloped faculties may be drawn out and cultivated, and its body, mind, heart and spiritual nature be carefully trained to glorify its Creator and serve its fellow-men.

Lynn, Mass.

Bits of Fun.

— Stout lady: "Sir, I beg that you will desist from following me, or I shall call a constable." Perspiring Stranger: "Pray don't do so. It's the only bit of shade in the whole park. I'd do as much for you, but my shadow isn't worth mentioning."

— Harper's Basar relates that a teacher in a city school received the following note from the mother of a boy who had been absent for a day or two: "Dear Mum: please eggscuse Willy. He didn't hav' but one pair of pants an' I kep' him home to wash and mend them, and Mrs. O'toole's goat come and et them up off the line and that w't to be eggscuse enuff: goodness nose. Yours with respect — Mrs. B."

— Brown: "But why do you stop so often? Can't you keep up with me?" Typewriter (who is rather shaky in her orthography): "Oh, yes; but your language is so eloquent that I frequently find myself spellbound." — Boston Transcript.

— "What lessons should we learn, Wendell?" asked the Sunday-school teacher, "from this story of demoniacal possession?" "One of the lessons we should learn from it," replied the little Boston boy, "is that the word demoniacal is accented on the antepenultimate."

— A pious old citizen of Carrollton went to the cars the other day to see his daughter off. Securing her a seat, he passed out of the car and went around to the car window to say a parting word. While he was passing out the daughter left the seat to speak to a friend, and at the same time a grim old maid took the seat and moved up to the window. Unaware of the important change, he hurriedly put his head up to the window and said: "One more sweet kiss, pet." In another instant the point of a cotton umbrella was thrust from the window, followed by the wrathful injunction: "Scat, you gray-headed wretch!" He scattered. — Newmen Herald.

AUGUST.

The hills and the valleys are fast asleep
In the warmth of the summer noon;
The yellow lilies stand straight and tall
Like sentinels under the grim stone wall;
Butterflies, amber and white and brown,
Whirl and flutter and settle down;
Birds, like bits of the cloudless sky,
Silently over the pathway fly;
Brown bees, tired of the chase they've led,
Brock in the clover blossoms red,
And softly, sleepy croon;
Poppies, scarlet as sunset seas,
Nod and bend in the idle breeze;
Grasses, fringing the fields of wheat,
Shimmer white in the waves of heat,
And maples under the light wind's play
Glimmer with mingled green and gray.
The quiet world, in the silence mild,
Thrills like the soul of a dreaming child.

But when the day's brief reign is past,
And shadows rise to rule at last,
And all the flowers are dying;
When down the misty mountain-sides
The murky twilight lurks and glides,
And all the lights are flying;
When gently through the silent dusk
The pink rose leaves are falling,
And from the shining upland plain
The whip-poor-wills are calling;
When fire-flies flash their torches bright
Through willow boughs low bending—
Ah me! I fear
The summer's ending.
Into my heart there comes
A vague but sad regret.
Ah! fair sweet summer day, too soon
We shall forget!
Too soon forget the mystic charm
You weave above you—
Too soon forget your smiling face,
Though now we love you.

Oh! golden lie the waiting fields,
With sunshine o'er them glancing,
And bright the winding river gleams,
And all the rippling rills and streams
With mirth are dancing;
The lakes are seas of burning glass,
The brooks are crystal clear;
Like cheery prophets in the grass
The cricket's chirp we hear;
But through the beauty and the glee
There rings a note of sorrow:
Today is sweet, but, ah! too fleet—
Too soon will come the morrow.

—ANGELINA W. WRAY, in *Harper's Bazaar*.

WHAT ELEANOR DID WITH HER TIME.

In Two Chapters.

II.

Annie L. Hannah.

ELEANOR had wondered as she saw Miss Hetty tuck a clean white apron over the top of the basket, but she was grateful enough for it when she reached her destination with her little guide, for she understood immediately that she should have use for it. The poor woman had gone to her room and was lying on the bed which she had managed to make up; but the other rooms were in disorder, and the baby, in the arms of the little blind boy, was crying loud with hunger. Eleanor's first move was to give Nancy bread and milk from the basket, for she saw at a glance that "the cupboard was bare;" and the little boy gave a sigh of relief as his sister lifted the child from his weary arms, and accepted eagerly the offer of breakfast for himself. Then Eleanor set some tea to steep, and went about heating cloths and filling bottles with hot water to lay beside the tortured head. When they were ready she carried them into the bed-room, and the woman drank the hot tea eagerly, after which Eleanor arranged the bottles and applied the cloths, then drew down the dark green muslin curtain before the window, and going back to the bed stood for some time passing her soft fingers gently back and forth across the throbbing brow, and presently had the satisfaction of seeing the lines of pain smooth themselves away under the influence of the heat and mesmeric touch; and when the regular breathing told her that sleep had really come, she crept quietly away, and, with Nancy's help—for the baby was quite willing to allow his brother to amuse him now that his hunger was satisfied—she soon made the room tidy. Later, on peeping into the bed-room, she found that Mrs. Ross was awake; so she prepared a delicious little luncheon and took it to her temptingly arranged upon a little tray. The poor woman's eyes filled with tears as she attempted to thank her, saying that she was quite able to get up now. But Eleanor insisted that she should lie still, and brought freshly-heated water for the bottles and applied more hot cloths, and then, as she closed her eyes with a deep sigh of relief which told how grateful was the continued rest, she left her again to fall almost instantly into another sleep, for she had lain awake for two nights before she could bring herself to ask for help.

After she and the children had had their dinner, the dishes had been cleared away, and the baby hushed to sleep, Eleanor took the other two out under the trees and told them stories, delighted and surprised to

find in them such eager little listeners; the blind boy especially seeming fairly to thirst for information on all subjects, and more than once, she told Miss Hetty afterward, she was obliged to confess ignorance. He asked her question after question on every imaginable subject, and kept her so busy and interested herself that the afternoon passed before she knew it, and it was with real surprise that, on looking up as a carriage stopped before the gate, she saw that it was Miss Hetty in the high, old-fashioned buggy.

"Why, Miss Hetty!" she exclaimed. "I thought that you were going to be busy all day!"

"I call from five o'clock in the morning to five o'clock at night pretty nigh all day," said Miss Hetty, as she fastened the horse and came up the path. "It's most six now, so get your hat, child, while I go in and see Miss Ross a minute. Miss Simlin says she'll come and stop with her tonight—I asked her as I came along—and by tomorrow she'll be all right; her spells never last longer than that. But I want to get you home just as fast as I can, for you must be clean beat out."

She was tired, thoroughly tired—Eleanor acknowledged it as she leaned back in the carriage some ten minutes later as they drove homeward through the sweet evening air; and yet she felt that she would like to lift up her voice and sing, her heart was so light and glad; and she seemed to hear again the little blind child's voice as he begged her to come again, ending with, "Will you kiss me, lady?"

"Do you know what you have done today, child?" asked Miss Hetty, breaking a long silence as she turned suddenly to her; and as Eleanor replied with a smile that she had washed some dishes, heated water, and told fairy and other stories, she said, with a shake of her head: "You've done more'n that—something beside comfort for an aching head went out of the tips of them little fingers of yours. There's a promise from the dear Lord Himself for such visiting of the sick as you've been doing today. Why, child, how you look! There! I can't no ways help it if we are in the high road;" and she leaned over and kissed the sweet face beside her, which was glowing with an expression that neither Miss Hetty nor any one else had ever seen in it before.

Eleanor sat for a long time beside her open window looking out into the lovely moonlit meadow that night, and when she finally laid her head upon the pillow the new, glad look which had so impressed Miss Hetty was still on her face.

"Miss Hetty," said the girl, coming up to her and putting her arms about her neck the next morning, "I didn't mean to spy yesterday, but I could not help finding out a great many things, for the children would chatter. I know that they have not all the clothing that they need, and that there might be a chance for little Davie to regain his sight if he could be sent to the city. Will you show me about making some dresses for Nancy and the baby out of some of my cambrics? I have far more than I need. No, indeed, of course it won't tire me to sew. May we begin right after breakfast—as soon, I mean, as I have written a letter? How good of you! Are you sure that you can spare the time?"

The letter was to her physician, describing little Davie's case, and asking advice as to how to proceed; and after sending it off to the mail, Eleanor presented herself and her dresses before Miss Hetty.

They were happy days which followed. I doubt if, in all her happy, careless life, Eleanor had ever found days so full of real satisfaction. It is wonderful how one thing opens the way to others. From her interest in the Ross family Eleanor learned of other places where she might be of great help. One day, when she was singing about the house, Miss Hetty said to her wistfully:—

"I don't suppose, child, that you would feel like singing in our choir while you are here. We're dreadfully put to it what to do about it. It doesn't seem as if any one had been raised up to take charge there since Sarah Maria was married and moved away. Becky Simlin manages to carry the air on the organ so as to kind of pull us along, but it ain't real good music. We'd all admire to have you, but I told the minister that I wasn't no ways sure as to how you'd feel about it; and yet, since you've been so clever about the Ross children, I kind of felt that I could rouse up to speaking to you about it."

For a moment Eleanor stood without answering. Take charge of a choir! Sing out in church! And to such music, too, as poor little Becky produced from the asthmatic organ! But suddenly, from somewhere, came a line of a hymn into Eleanor's

mind—where she had heard it she could not tell:—

"Take my voice and let it be
Consecrated, Lord, to Thee!"

Miss Hetty was looking at her eagerly, and as she watched she saw a color creep into Eleanor's cheeks. "I will do it, Miss Hetty," she said, simply. "I will do my very best."

And again that was but the beginning. Very soon it occurred to Eleanor that she could help poor Becky in her musical attempts—in other words, she could give her lessons, if she would. But to a true lover of music there can hardly be anything more distressing than trying to teach one to whom the art is an unsolvable mystery.

But she knew that, though of the poorest, Becky was the best that they had, and that, if she would, she could make her far better than she was. "But that dreadful organ!" thought the girl, as she gave a mental promise to "do her very best" with Becky also. And then, for the first time since they were uttered, some words of her father, spoken just before he left her, occurred to her mind: "Your 'sentence' is a very economical one, my darling. Your summer in this quiet little corner of the great world will cost me far less than they generally do; and so, if for any reason you want more than your usual allowance to spend, write to Mr. Hudson for any amount that you wish."

Eleanor hugged herself with delight. Never had she looked upon money as such a "perfectly delicious possession;" and she ran up to her room (in such haste that Miss Hetty came out into the hall to see "what ever had taken her") and wrote to the lawyer, not for money, but requesting him to send up the very best organ that could be bought for \$100. And so Becky was taught under the most favorable circumstances, and really surprised Eleanor in the progress which she made; and as for Eleanor herself—well, Becky was not the only one who made progress that summer.

And when at last it was over—the summer which had looked so long, which now seemed simply to have flown away—Eleanor listened with flushed cheeks and eyes dimmed with tears, but with a very happy, a very grateful heart, while the minister, who had come to bid her goodbye, told her what a blessing her visit had been to them all. "We cannot half tell you what we owe to her," he said, turning to her father, who had come to take her home. "The organ, the lessons given to Becky, which have made our service another thing, even little Davie's restored sight, are but a small part. But she will have her reward."

"I think that she has had it," said her father, looking at Eleanor's sweet, downcast face.

"And so, my darling," he said, taking her in his arms as he came back from seeing the minister to the door, "this is the meaning of the something new in my little girl's face which has been puzzling me ever since I came home. In watering she herself has been watered."

And then he kissed her, and Eleanor felt that her cup of thanksgiving was full to the brim.

Brooklyn, N. Y.

Little Folks.

HOW DAISY HELPED.

"AHi! there's lots of trouble in the world!" the cook said, as the grocer's boy passed out of the door.

Daisy, resting in the wide, cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook, shortly. Daisy pondered awhile, her chin resting on her plump little hand. Then she said, suddenly, "Do you, cook?"

"I should think so! There's that boy didn't bring half the things I ordered. He says the children are all sick and the grocer's worried, so he forgets things. And he can't come back till he's delivered what he's got with him; and Kathie is in the garden gathering peas, and I can't leave these cakes even to call her."

"I'll go," Daisy said, jumping up and tying her white sunbonnet. "I can clear off that much of the trouble."

As she ran across the lawn, a group of children—summer boarders like herself—called to her to join them. But she shook her head gayly, and hurried down between the long rows of pea-vines.

"To go to the grocer's, is it?" said

Kathie, despairingly. "And how'll I ever get peas enough for dinner, then?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Kathie."

The nimble little fingers pulled the plump, green pods swiftly; and, when Kathie returned, hot and breathless, the big basket was nearly full. Then Daisy sat in the porch again, and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant, as Daisy threw down the last shell.

Daisy laughed. "It's nice—helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps, and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought; and she ran toward the hall door. A playful breeze followed her; and, just as she crossed the threshold, a lot of closely written sheets of paper fluttered to her feet.

"Oh, dear!" some one said. And Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paper-weight?" she asked, timidly.

"Very nicely, my dear," said the gentleman. "It was so still this morning that I forgot to ask for one, and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no trouble now."

Daisy ran upstairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.

"O Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?"

"And then we'll take him out of doors," said Daisy, eagerly. "Under the big trees it is lovely and cool. And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on the lawn grew querulous and ill-natured as the heat of the day increased; but Daisy was very happy, as she sang softly in the shade.

"O Daisy, I never can thank you enough," Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried!" she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all thrown away. Baby was no better, and I was growing sick, too."

"There's the dinner-bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first, and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress shrank from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing.

"Mrs. Verne's baby's sick, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tarts, and gave it to Daisy. What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl. So she and Mrs. Verne ate at their leisure, and then the young mother lay down in the hammock, with her baby on her arm. Daisy waited until they both slept again; and then she ran back with the tray, and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn, tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly; "it's lovely—ever so much nicer than play. Ah, there's mamma! I must carry her parcels upstairs!"

And the little helper ran away. —ALICE J. LELAND, in *Weekly Welcome*.

Editorial.

THE CRADLE.

THE cradle is man's first and greatest school-house. There his education begins. The mother's smile and caress give him his first evidences of human love and gentleness and sympathy. Her words are like a revelation from another sphere. Everything about that cradle is educative; and, what is more, this primal education is radical and determinative. It gives shape to the mind; the impressions there made are deep and abiding; they are not easily rubbed out by all the later rough usage of the world. In the nature of the case the mother is the first teacher, whose lessons almost inevitably abide through fair weather and foul. How important then, that these early teachings be correct! "The most important part of education," says Plato, "is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected." He should be elevated by an inclined plane rather than vertically; the former is usually easy, while the latter is always difficult, sometimes impossible. The cradle song is often the inspiration of the whole life.

LIVING BACKWARDS.

STRANGE as it may seem, there is a sense in which *living backwards* is the truest condition of spiritual progress. Not in the sense of backsliding by any means, for that is a very different thing; but in the sense of getting back as much as we may to the far-away, sweet simplicity, and trustfulness, and purity of thought, and singleness of purpose, of childhood. For childhood is that first fair spiritual estate into which we come, as Wordsworth beautifully says, "trailing clouds of glory from heaven which is our home."

The more childlike we can become, as we grow in years, the more Christlike we shall be. "Except ye become as one of these little ones, ye cannot enter into the kingdom of heaven," said the Master Himself. It is the babes who are the first-born of the angels. Who is not moved to sweeter, purer, holier thought in the companionship of an innocent child? There is something evangelizing in the very presence of children. We cannot but feel that they are better and purer than we; that something of heaven's holiness still clings about them like a sweet odor. How often a child in a camp of rough miners or backwoodsmen will change the whole character of the men and the place, as surely and sweetly as if an angel had come down among them! And we all know how a child in a home is like the very sunshine of God for purifying and brightening and redeeming all with whom it comes in contact.

How greatly to be desired, then, is childlikeness! Would we might all get back to it, spiritually, and dwell in it evermore! As we grow older, shall we not try to regain something of the guilelessness, the universal love, the purity, the faith of childhood? Is it not worth while to try to "live backwards" in this sense — getting nearer the heart of God, coming closer to the fellowship of the children of light, seeing with unclouded eyes, thinking with unsullied minds, putting white hands to every task of love, and finding in all things something good and lovable and worthy of belief?

OUR EDUCATIONAL WORK IN NEW ENGLAND.

IN its original aim and method, Methodism was an evangelistic rather than an educational impulse — an attempt to restore the religious life rather than to repair the intelligence of man. The movement became incarnate and took form in the experience of John Wesley. The "strange warming" in Aldersgate Street took precedence of all educational effort. But the great founder soon came to realize that religious improvement must carry with it the culture of the intellect. The head and heart must move abreast. Unintelligent piety operates at a great disadvantage, and is almost sure to result in fanaticism or the blind adherence to some ambitious human authority, while profane intelligence leads the soul upon the quicksands of doubt, if not of utter skepticism. To complete the man there must be the culture of mind and heart, the upbuilding of the soul on all sides, the evolution of the various inner forces in harmonious interaction. If relig-

ion be first, education comes in as one of its grand supports and helps.

The educational system of Wesley was constructed from a practical rather than an ideal standpoint; he attempted to meet the needs of the common people rather than the demands of a perfect standard of intellectual training. If not absolutely the best, this made the best provision for the people committed to his care. In performing his work Wesley began at the foundation by inspiring in his followers a love of learning. His own example and teaching allowed no one to think ignorance a desirable inheritance; knowledge next to godliness was the main thing. While his people might not be able to enter Oxford or Cambridge, he persuaded them that a practical and valuable education, in the cardinal lines of human knowledge, was yet quite possible to large numbers of them. They became students of the English Bible, and through the press he brought to them the results of literary and scientific investigation. The Chautauqua and the Epworth League work is but an extension of what Wesley undertook, in his lifetime, among the people gathered into the united societies of the people called Methodists.

The plan of education devised by the American Methodists was, to a large extent, copied from that of the founder. Coke, who devised it, was the bosom friend of Wesley, and understood, perhaps better than any other, his interior views and purposes. But, though Coke followed the Wesleyan trend, he attempted to build somewhat larger, being affected by the example of Oxford as well as by that of Wesley. Wesley was satisfied to build a school; the ambition of Coke was satisfied with nothing less than a college, in which were to be given somewhat extended courses of instruction. If Cokesbury had survived, it would, no doubt, have furnished the type of education for American Methodism. It is perhaps best it did not survive. It had too much of an English flavor, treating young men like children and making really more of certain forms and regulations than of the *animus* which must underlie and pervade all genuine and effective education. For education, like religion, is found in the spirit, in the interior and prevailing temper, rather than the outward letter and form. There may be, and often has been, much of the trumpery of education without much of the genuine article.

The Methodists came late to New England. The work had made considerable progress in New York, Baltimore and Philadelphia before an attempt was made to drive a permanent stake in Boston. The visits of Charles Wesley, Black and Garrison were merely incidental; there was no attempt to organize a church of the new order. But Jesse Lee came to plant and build for the future; and, for that very reason, found access difficult and the soil hard to cultivate. The leaders of New England had no use for the Methodists, and expected them to take an early leave. This, however, they did not purpose to do, and did not do. They came to do what they regarded as a needed work — to proclaim a free and full salvation to the people, many of whom had become stranded on the shoals of formalism or involved in the intricacies of a metaphysical theology. Methodism was to be one of the important agencies for renewing spiritual life in the churches and for suggesting lines of improvement in theology. From that day the movement of New England theology was toward the Methodist pattern.

But while the Methodists contributed something to the religious life and thought of New England, they received in return a valuable educational impulse, which has been felt to the extremities of the denomination. At that date education was a passion among the people. Even the remote towns were alive to its importance, and sent a high average of students to the various colleges within our bounds. The poor family coveted, above everything else, a liberal education for its children. To secure so noble an end, parents were quite willing to deny themselves all the luxuries of life and even to reduce within the narrowest circle its necessities. Economy and self-denial, for this purpose, became honorable and attractive virtues. As a result, a larger number of well-educated people were found in New England than in any other part of the country. New England, also, kept well in front in the range and method of her education. There were no better schools than here. Whoever wanted first-class opportunities turned toward Yale or Harvard, Brown or Dartmouth. The New England type of education was in them all; and, wherever the student went, he was quite

sure to find admirable instruction and drill. The mind was toned up and a liberal outlook over the field of knowledge was afforded the student. The secret of this education was to be seized and borne away by the Methodists.

The way this was accomplished deserves our attention. We had at the time no liberally educated men or women, but our people were native New Englanders, reared in an educational atmosphere and inspired with a desire to attain the best in the culture about them. With these natural qualifications, they felt their way on to the success now realized. Some of the steps in the way to the goal are of interest to note.

As was natural, the preachers led the way in denominational education. They realized its need, as did also their children, and felt the reproach cast upon them by people of the standing order for having no academies or colleges. Methodist students in Orthodox schools were seldom made very welcome or comfortable. The academies were more exclusively church schools than they are today. Their influence was supposed to be exerted in favor of the old faith; and, what was worse, the control was not usually very friendly to the type of ardent piety cherished by the Methodists. Most of the peculiarities of the denomination were liberally criticized and not seldom ridiculed. Rationalistic tendencies were freely cherished at Harvard and Yale and other seats of learning in the East, insomuch that many sincere and earnest people had come to doubt whether advanced education and devout piety were at all compatible with each other.

The Methodists, who stood for a new order, found they must establish their own academies and colleges. This feeling prevailed, and, as soon as they came to be a people at all here in the East, they aspired to take a hand in the provisions for a liberal education. The first society was organized in 1789, and twenty-five years later they set about planting a literary institution. The venture was made by a handful of preachers, who had assembled at Newmarket, N. H., for counsel and inspiration in their work and for mutual assistance in study. With so small a membership, and that widely scattered, their attempt and aspiration were humble, but they felt that the day of small things might lead to something better. Their courage was admirable. No one of them was liberally educated; no one knew the difficulties of managing even a small literary institution. Had they known more of the matter, they would probably have left off before they seriously began. We have reason to be grateful for their ignorance, since we were thereby started out in a most important work for the denomination.

The Newmarket Seminary, the result of their deliberations, exerted an important influence on the cause of education among the Methodists of New England. Though a failure in its original seat, it proved a great success. It intensified the interest in education among the Methodists. It brought in sight the possibility of having an educational institution of their own in the East. It did some good work and sent forth a large group, in proportion to its whole number, to become solid people and educational missionaries and teachers through the church. Above all it showed our people the importance of having educated men in charge of our educational work. It is not strange that Newmarket failed; the surprise is that it did so much. No other failure of a literary institution ever produced such important and lasting results. Though dead, it still exerts a subtle and salutary influence in all our educational counsels and enterprises. Its death was vicarious.

The most conspicuous figure on the educational stage of New England Methodism is that of Dr. Wilbur Fisk. He was trained in the schools of New England. He felt the enthusiasm of New England for education. He had a balanced mind, a cultured taste, and a knowledge of the higher range of men. He was born to lead men and movements. He opened the route and built the highway on which the current generation is able to travel with the coach and four. He taught the Methodists how to educate, and, at Wilbraham and Middletown, solved forever the problem of uniting learning with piety. Ever since 1828, our literary institutions have been evangelistic centres. In all these lines Dr. Fisk led the way, and shaped, in classic form, the nascent educational impulse in the Methodist Church, especially in the East. Not only Wilbraham and Middletown, but all the Methodist educational institutions in New England, are, in some sort, monuments to his great fame — a fame as founder and

early leader which can never be eclipsed by whatever commanding talent may come after him.

In selecting the type of education to prevail in our schools and colleges, Dr. Fisk performed his most important service. The scheme was to be broad and to contain such elements as would awaken as well as discipline and store the mind. The pupils were not to be made mere *demijohns* of learning to be corked up and packed away; they were to be trained to think for themselves and to act their parts among men. Probably no college, in proportion to the number of its graduates, has sent forth more stalwart and successful men than Wesleyan University. Of those who passed under the hand of Fisk, this is especially true; they felt the inspiration of his touch and temper, of his words and acts.

For the generous contributions of Isaac Rich, in aid of Wilbraham and Middletown, as well as in the founding of Boston University, we are indebted to the influence of Dr. Fisk. Long after the death of the faithful pastor, his words of love and wisdom were operative upon the mind of a Christian who had proved successful in business, and who, as the result of that influence and of those words, left the bulk of his property for the advancement of learning in three institutions. If Dr. Fisk had done nothing more than to touch and mold the mind and shape the actions of this one man, he would deserve immortality; but this was simply one item in his roll of merit.

The three Northern States have made noble records in rearing academic institutions. Though the first seminary went away from Newmarket to Wilbraham, the New Hampshire Conference has built up a fine institution at Tilton which promises to be a lasting benefit to the youth of the Granite State. Maine moved in the matter of education in the church very early, and has excellent institutions, one in each of her Conferences. In the grade of intelligence and enterprise the people of Maine are deservedly rated very high; the number of educated and efficient men she has sent abroad is quite large. But we may not forget that Vermont furnished both Fisk and Olin — the two men who wrought nobly for the cause of education in our church. The Conference has also long had a name as the friend and promoter of academic education. Poultney and Newbury were famous before the transfer to Montpelier, where it is expected the tabernacle will permanently remain, and where good work is being performed from year to year. New England rejoices in Wilbraham, while the New England South has reason to be proud of her seminary at East Greenwich. In all these Conferences our literary institutions are firmly planted and well under way. The next century should make them great and famous seats of learning.

How to Use It.

IT is impossible to magnify overmuch the educational institutions of the church. To keep our readers in sympathetic touch with our own excellent schools, is a constant aspiration and purpose, of which an outgrowth is this Educational Number. As we are finishing our work upon this issue, we are strongly impressed with the conviction that the right use of it may be made of great advantage to the church. We are moved, therefore, to offer some suggestions concerning its best use.

As every good thing in our church should be immediately recognized and utilized by the ministers, let them magnify this special number. Take the paper into the pulpit, and display it, page by page, before the congregation, leisurely calling attention, by title and particular reference, to what appears on each page. In the interest of the large constituency of the church that does not read the HERALD, it would be well for the pastor to read well-selected paragraphs in place of his sermon.

Parents should make large use of this issue in the home. Let them call critical attention to it, exhibiting its pages to the children and reading aloud from it as opportunity may offer. What love the older generation of Methodists had for our schools, and how affectionately devoted they were to them! Our homes should take these institutions afresh into loyal and consecrated affection. At the family altars teachers and scholars should be the subject of devout and constant supplication. Especially into the hands of the girls and boys who for any reasons are inclined to attend the schools of other denominations, should this paper be placed, with the request that they read the conclusive reasons Dr. Payne gives for our youth attending our own schools.

Our Epworth Leagues should especially use this number. Two evenings at least might be profitably spent in reading aloud the contributions of our presidents and principals, and discussing the points so well presented by them. A perusal of the "Earlier History and Reminiscence," as given in these columns, will interest our young people and bring them into close and

intelligent relation to our schools and universities. Every reader should make it a religious duty, as well as privilege, to magnify this Educational Number.

Personals.

A very welcome call was made at this office last week by Dr. L. W. Munhall, the eminent evangelist.

Rev. C. L. Goodell is supplying the pulpit of Hanson Place Church, Brooklyn, during the month of August.

Rev. F. P. Parkin, of Philadelphia, is expected to preach to his old parishioners and many friends in Brooklyn at the Central Church, Aug. 18.

Rev. C. H. Yatman starts in September to preach the Gospel around the world. He begins at Honolulu, thence going to Africa and returning by Europe.

We regret to learn that Bishop Keener, senior Bishop of the Methodist Episcopal Church, South, is so ill as to occasion grave anxiety on the part of his friends.

Dean Allen, aged ninety-four, of St. David's Cathedral, England, is in vigorous health, superintends all the business of the cathedral and conducts the daily service.

An appreciative memorial tribute to the late Dr. James Pike, written by his life-long friend, Rev. James Thurston, is received and will be published at an early date.

The *Euphoriath Herald* announces that Dr. W. P. Odell, of Delaware Avenue Church, Buffalo, is to spend six months in foreign travel. He will leave soon after the session of his Conference.

Rev. J. H. Williams, D. D., of California, will occupy the pulpit of Temple St. Church next Sunday, Aug. 18. He is said to be one of the most eloquent preachers upon the Pacific Slope.

We learn from the *Northwestern* that Rev. F. O. B. Wallin has been transferred from Wilmington, Del., to Worcester, Mass., where he will have charge of a Swedish society, and will also be assistant editor of a Swedish newspaper.

The *Northern* of last week says: "Rev. Dr. C. W. Rowley, of Nashua, N. H., is spending his vacation at Gloversville, Troy Conference. He occupied the pulpit of the First Church, July 25, greatly to the delight of his old congregation."

We have received a very interesting letter from Rev. F. H. Morgan, of Singapore, upon "Sights and Scenes in Singapore," which we shall publish at an early date. Mr. Morgan reports that he and his family are in excellent health and enjoying their home and work.

Dr. David J. Waller has been elected president of the Wesleyan Conference. We are daily expecting a letter from our special correspondent, Rev. H. A. Clifford, who was to attend the Conference at our request, and give a description of the same in his peculiarly attractive style.

Rev. C. S. Cummings, of Augusta, Me., has been appointed Chaplain of the First Regiment of the National Guards of Maine, upon the staff of Col. Kendall of Biddeford. The regiment went into camp for one week, Aug. 10, and Mr. Cummings presided on the muster field, Sunday, the 11th.

The *Congregationalist* is both fraternal and facetious in saying, in last week's issue: "A rare event has happened in Lowell. A Congregationalist pastor, Rev. J. H. Paradis, of the French Protestant Church, has entered the Methodist denomination. This is Paradis Lost to us. We hope it may prove to be Paradis Regained to our Methodist brethren."

The *Boston Journal* of Aug. 10 says: "Ex-Councillor Luman T. Jeffs was taken to Hudson yesterday by special train from Boston, where he has been undergoing medical treatment for some months past. He stood the journey well, and was greatly pleased to get home. Mr. Jeffs' case has been one of alternating hope and discouragement. Two weeks ago his friends regarded his case as most discouraging. At the present time his condition is more favorable than at almost any time during his illness."

Miss Mary W. Wells, who has been superintendent of the Deaconess Home in Baltimore for nearly two years past, has been transferred to the superintendency of the Jane Abraham Deaconess Home of Portland, Ore. Miss Wells is a graduate from Wyoming Seminary; was a teacher for some time in Iowa Wesleyan University; afterward preceptor in Napa Collegiate Institute, Cal. Ill health at that time made it necessary to return to the North. In Iowa she took a course of study in medicine, and was admitted to the Iowa Pharmaceutical Association.

We venture to excerpt from a personal letter just received from Rev. Dr. W. W. Ramsay the following affectionate reference to the late Dr. A. A. and Mrs. Miner: "How lonely I am to think that Dr. Miner is gone! He was my dear friend. I shall ever cherish the warm letter received from him but a few weeks before his death. Seeing a newspaper account of his anniversary sermon, I wrote him, and by return mail received such a warm and hearty testimonial of brotherly regard as filled me with gladness. I met the Doctor frequently, and found him always the same large-hearted, whole-souled Christian gentleman that I thought him from the first. What a strange coincidence, and yet how beautiful its senti-

ment, that translated the Doctor and his dear wife with such a brief interval! Scarcely were they divided in death. They through a long life shared a common labor, and then together went to enjoy a common reward."

Riding several hours recently in company with a member of the New England Southern Conference, a graduate of Drew Theological Seminary, he gave us some idea of the generous and loving appreciation which the alumni of Drew cherish for Prof. S. F. Upham. He said that Dr. Upham not only rendered the students incalculable service as the regular instructor in his department, but he was affectionately concerned to help them in every way possible. He is in labor most abundant, preaching nearly every Sunday and often delivering lectures on week-night evenings in aid of the surrounding churches. For a long time we have put Dr. Upham into the list of the few greatest preachers in the church.

A very pleasant social event occurred in Brunswick, Me., on the evening of Aug. 7, at the home of Mrs. Ezekiel Smith, widow of the late Rev. Ezekiel Smith, of the Maine Conference, in the marriage of her daughter, Evelina, and Mr. Fred E. Bragdon, son of the late Rev. F. A. Bragdon, of the Maine Conference. A large number of invited guests were present. The parlors and halls were profusely decorated with flowers by the Circle of King's Daughters, of which the bride was a member. The ceremony was performed by Rev. W. F. Holmes, assisted by Revs. W. B. Dukeshire and Chas. F. Allen, D. D. There were many and beautiful presents. The bride is a graduate of Kent's Hill. Mr. Bragdon is a graduate of Wesleyan University, and has recently been elected principal of the "preparatory department" of the Woodbridge School, Madison Ave., New York City.

The church is bereaved in the death of Rev. J. H. Hargis, D. D., which occurred at his residence in Germantown, Philadelphia, Aug. 8. Dr. Hargis had for some time been in indifferent health as a result of several attacks of the grippe. Acute kidney trouble was the direct cause of death. He was born in Maryland in 1847, educated at Dickinson College, and joined the Philadelphia Conference in 1872. At the time of his decease he was presiding elder of the West Philadelphia District of the Philadelphia Conference. He was a member of the last General Conference, and a member of the General Missionary Committee, Freedmen's Aid, and Church Extension committees. Dr. Hargis impressed us as a strong man, a profound thinker, judicious and well-balanced in judgment, and seeking always to do what seemed to him right and for the best interests of the whole church. We share tenderly with the family, his Conference, and the church at large, in the great loss occasioned by his death.

Brieflets.

The editor is under a grateful sense of obligation to his able helper, Rev. David Sherman, D. D., for assistance rendered in the preparation of this Educational Number.

No presentation of our educational work in New England would be complete which did not include Dr. Torsey, of Kent's Hill. Dr. Greene has a right to be enthusiastic in sketching his revered teacher.

The Montpelier Seminary has reduced the number of its trustees from forty to sixteen, with ex-Governor W. P. Dillingham at the head. Eleven of the new board are among the ablest business men of Vermont. It is a very strong board, and is prophetic of an era of great prosperity for this venerable institution which has just lifted a floating debt of \$30,000.

We are in receipt of the Sixth Annual Report of the New England Deaconess Home and Training School—an interesting document containing the report of the board of managers, report of the superintendent, and treasurer's report, with the constitution and by-laws, and rules for the admission of candidates. Send to 555 Massachusetts Ave. for a copy.

Churches and correspondents this week will cheerfully yield to the demands made upon our space by matter pertaining to our educational issue. All church news in hand will appear next week.

The contribution of Dr. Payne on page 11 presents with great incisiveness the present condition of the educational work of the Methodist Episcopal Church. It should be carefully perused by each one of our readers.

True scholarship means accuracy. A student may know many things in general without knowing any one thing accurately and well. The genuine scholar is known by his care and accuracy in observation and statement. He carries a measuring-line in his brain and lets it out through the eye. So far from being random guesses, his estimates result from habits of accuracy. But there are different types of accuracy. There is the microscopic type, which wastes its energies on the infinitesimal and useless, writing octaves on the Greek article, or the properties of the Hebrew yod, without ever attaining sound judgment on the larger things about which men concern themselves from day to day. The practical scholar takes the accuracy gained in the drill of the schools into the departments of science, letters, art and business. Once thoroughly trained to handle his powers, he remains the careful student ever after.

The contribution of Daniel H. Chase upon "The First Class of Wesleyan University" will be of particular interest to all the graduates and friends of that institution. Mr. Chase has been for sixteen years the only survivor of the class.

The removal of the time limit will receive extended editorial treatment, beginning with an early number.

We are being forced to the conviction that there is as much pretense and hypocrisy upon the "color question" right here in Massachusetts as anywhere else. The latest illustration comes from Springfield. Rev. Bradley Gilman, of Springfield, Mass., has been a bicyclist for a number of years; and, in consequence of the benefits to be received from the efforts of the American League of Wheelmen, it was urged that he should join the League. Soon he received a circular in which it was said: "Our rules require a member to be an amateur, to be white, and to be eighteen years of age." And yet how vehement we become when the color line is drawn in any part of the Southland!

It will be seen from pages 3 and 3 that our educators in New England are keenly alive to current features in their departments.

The meeting of the Catholic Total Abstinence Society in New York, last week, was largely attended, and the utterances of the delegates were unanimous and emphatic against the arrogance of the saloon. In the great assembly on Wednesday evening, Aug. 7, at Carnegie Hall, a most important and encouraging expression of opinion was made. The *Evening Post* says of the meeting: "The audience gathered there was fairly representative, we are told, of what may be called the middle-class Catholics of this city. Many active politicians were present of the kind that attend primaries and manage conventions. Yet the feeling of the meeting was so evidently and overwhelmingly in favor of enforcing the excise law, especially of closing the saloons on Sunday, that the lone Tammany orator, put up to test the sentiment of Catholics on the great Tammany platform of not enforcing the law, retired in complete discomfiture."

We are quite proud of the illustrated cover which accompanies this Educational Number, on which appear so many of our institutions of learning, artistically grouped and described.

There is a very general and sometimes an intense desire among our ministers upon rural charges to gravitate into city appointments. We are satisfied that, as a rule, the wish is unwise, and, if gratified, would result in disappointment. The appointees in the country church have compensations that cannot be equalled in the city. He is a larger, more independent, more useful, and financially a better furnished man. We think, too, that he has better opportunity to do Christlike service for the Master.

The *New York Observer* has this very pertinent word for the preacher who might be led to think less of his privilege and responsibility because of the small summer congregation: "In these midsummer weeks the Sunday congregation is apt to be small, but there is likely to be at least one soul hungry for the living bread, one pair of eyes straining for a sight of Christ, one heart thirsting for a message from the living God. The Master's true servant will not be sufficiently discouraged about the small size of his congregation to cause forgetfulness of the one needy soul."

Among the most important furnishings of the mind are capacity to observe and power to think. In some sense every person is able to observe and think; but, in reality, a small part only of mankind are accomplished in such exercises. To attain this grand end, the original endowments of nature must be supplemented by the generous offices of education. According to Emerson, few grown people see Nature, even though her handiwork is everywhere about them. They have eyes, which see not because they were never opened to the marvels of the great world in which they live. To see to any purpose is the result of education, occasionally secured by the person himself, but more generally by the intervention of a gifted teacher found possibly in the school, or may be in the parent or friend. To see the world about us is even more important than to see what some man centuries ago wrote down in a book; the printed book is a matter of the past, while the colors are being constantly renewed on the pages of Nature's great volume.

As the contribution of President B. P. Raymond, in the series upon "Some Modern Educational Features," was not received in time to publish in its proper place with the other writers, it will be found upon page 13.

Everything is either a sin or a duty. (It is well to have the truth put sharply sometimes. It is necessary that our callousness be pricked, and our easy-going laziness overturned. Shocks are wholesome.) Nothing is morally indifferent. We are doing or avoiding some minute point of God's will all the time. The guilt of our disobedience is lessened or removed if we are more or less necessarily unaware what that will is. But the fact remains that the will divine was not done. Few people have their power of spiritual discernment sufficiently cultivated to note the little deviations. Few are in close enough touch with God to apprehend in small matters what He would have them do. Nevertheless it is possible to attain very great proficiency in this matter. To continually increase one's proficiency is a duty of large magnitude.

Our Secondary Schools.

BESIDES Wesleyan and Boston Universities, and Lasell Seminary for young women at Auburndale, we have six secondary schools, or Conference academies, one for each of the New England Conferences. The Maine Conference Seminary at Kent's Hill, the East Maine at Bucksport, the New Hampshire at Tilton, the Vermont at Montpelier, the New England Southern at East Greenwich, and the New England at Wilbraham, make a goodly group, of which any church might well be proud. They are all admirable institutions, organized on the same general plan, and yet with minor variations occasioned by social conditions and local influences.

We have in these seminaries fine examples of mixed schools. In this matter the Methodists made a striking innovation on venerable New England custom and sentiment. The Congregationalists established, as they thought, the true order at Exeter and Andover; that is, schools for the separate sexes. When the Methodists came, this was the universal order. The great educators all pleaded for separate schools; and it seemed presumptuous for the founders at Newmarket to innovate on a custom at once so respectable and venerable. But the experiment at Newmarket was favorable to the new order. The real test, however, came when the work expanded at Wilbraham under the guidance of Dr. Fisk, who had full faith in co-education and contributed not a little to its success in our secondary schools. In all of them co-education is the rule, separate schools for the sexes the exception. The custom was taken through the church, and has had its effect on our higher institutions and on those of other denominations. Boston University, from the first, admitted women on equal terms to all its courses. Wesleyan University followed suit; and Harvard found no better way to check Boston than to open an annex for women just outside the college walls. The experience of more than half a century has fixed Methodist opinion firmly in favor of co-education. The people who are to live together in society may best be educated together in the seminary and college.

These six literary institutions, which are to remain the centres of Methodist education in New England, need more ample endowment to insure their highest efficiency. They could once operate successfully without endowments, but that day has well-nigh gone by. The best secondary schools must be endowed. They must be endowed because others are. An academy with a half-million or a million dollars endowment has a vast advantage over an equally good school with no endowment. It is able to turn a corner, to endure a hard time, to control its forces at will. The best teachers command ample salaries, and the foremost educational institutions cannot afford to place inferior teachers in their professional chairs. In an unendowed institution they are usually lost when a decline in numbers comes and obliges a cut-down in salaries. Our attention in the past has been drawn to the endowment of colleges, but the time has come when we must turn back and furnish more amply our secondary denominational schools. Without it, our best teachers are liable to be drawn away to other literary institutions, and this would at once reduce our own to a lower grade. This must not be; we must stand in the front rank.

The preparatory departments in our secondary schools should hold high rank. They should be equal to the best in the land. The pupils should be equal to the best in the land. They should stand among the very first in the entering classes. This result can be reached only by masters at the head of the departments, men who are not only well informed, but who have a genius for teaching. The patience of the drill must be added to personal magnetism and inspiration. The services of such teachers are invaluable and indispensable to broad and accurate scholarship. Without them perfect work and advanced scholarship are impossible. Of this kind of work these institutions should make a specialty, and thus furnish some of the best scholarship of the land. Of course, not all the work in these schools can be of this high order; there is a large popular attendance which can remain but a short time and pursue only partial courses. These must be provided for without detriment to the preparatory courses. We do not forget that much excellent preparatory work has been done. While acknowledging merit, we would exhort all to continue and improve in well doing.

Our secondary schools have acquired an enviable reputation as centres of religious influence, in them large numbers have been induced to consecrate themselves to the service of the Divine Master. The agencies in this revival work have been found among the young people themselves. The part of pastors and teachers has been little more than guidance in methods of work and proprieties of conduct. There has been very little machinery about it. The whole matter has been simply sensible and profitable. Dr. Fisk gave the key-note, and 1-ter principals have followed his lead with the best results. The religious work should never be neglected or allowed to lose its simple form. The prayer-meeting among the students will never be forgotten by those who had part in it or attended as mere spectators. It furnished specimens of primitive piety, earnest and sincere. The religious influence will be permanently helpful to both the academy and the successive classes of young ladies and gentlemen in attendance. Without such gracious influence Dr. Fisk feared the Methodists would never be able to maintain institutions of learning. He did much to promote the work in his day, and the influence of his example and his words has been felt in all our schools, which have become nurseries of piety as well as the homes of good learning.

The Sunday School.

THIRD QUARTER. LESSON VIII.

Sunday, August 25.

Josh. 3: 5-17.

Rev. W. O. Holway, U. S. N.

CROSSING THE JORDAN.

I. Preliminary.

1. *Golden Text:* When thou passest through the waters, I will be with thee. — Isa. 43: 2.2. *Date:* B. C. 1451, in the early part of April.3. *Place:* The east bank of the Jordan, opposite Jericho.4. *Home Readings:* Monday — Josh. 3: 5-17. Tuesday — Josh. 1: 1-9. Wednesday — Josh. 4: 1-11. Thursday — Josh. 4: 14-24. Friday — Deut. 9: 1-6. Saturday — Ps. 78: 1-8. Sunday — Isa. 43: 1-7.

II. Introductory.

The spies sent out by Joshua had visited Jericho, and after many perils had eluded pursuit and had returned to the camp in safety. They brought a favorable report — that Jehovah had delivered the land into their hand, for all the inhabitants were fainting with fear because of them. The Israelites, therefore, were bidden to "sanctify" themselves in preparation for an approaching "wonder," to be wrought by the hand of the Lord. Fortified by special promises, Joshua, the next morning, broke camp and moved forward to the Jordan, the priests in the van bearing the Ark of the Covenant. It was the season of the year when the Jordan overflowed its banks, its swollen, yellow stream rolling broad and deep towards the Dead Sea. There were no boats, no fords; yet the obedient priests, undismayed, marched directly to the impassable barrier. But no sooner had their feet touched the brink than the waters parted, and the astonished people saw them go straight forward and downward into the middle of the channel — "their feet sinking in the soft bottom as they advanced" — and come to a halt, as they had been ordered to do, until the host should pass over. Following the priests, at the distance of three-quarters of a mile, came the forty thousand men of the transjordanic tribes, who, though they had received the portion of land allotted to them, had yet consented to assist their brethren in the conquest of the Canaanites. After these, according to tradition, came the women and children in the centre, and these were followed in the rear by the main division of the armed host. As the waters had been checked in their course and heaped up "very far off, at Adam, the city that is near Zaretan" — distant from fifteen to thirty miles northward — the people could "cross along a great breadth of front, which would immensely facilitate the passage." Everything occurred precisely as God had promised to Joshua. After the host had crossed safely over, and the twelve chosen men had taken the twelve stones from the bed of the river wherewith to erect a memorial of this memorable interposition, the priests were commanded to come up out of Jordan, and the moment that their feet touched the river margin, the waters renewed their course, and overflowed their banks as before.

III. Expository.

5. Sanctify yourselves — by rites of legal purification, such as washing their persons and garments; also, by exercises of spiritual purification, such as repentance, and fresh trust in God's promises, and expectation of His intervention. Similar occasions of solemnity were presaged by this command (Exod. 10: 10-14). Tomorrow — the 10th of Nissan, just forty years to a day since the Israelites had chosen the lamb for the first Passover. The Lord will do wonders — a memorable miracle, as striking as the passage of the Red Sea. Then He had opened the way out of Egypt; now He will open the way into Canaan.

It does not appear whether the people expected a miraculous interposition to facilitate their passage, or whether they had thoughts of crossing the river in some other way; but they were very obedient and tractable, and seem to have harbored no distrust about the event (Scott).

6. Joshua spake unto the priests — ordaining the Levites of the family of Kohath bore the Ark; but on certain extraordinary occasions the priests were the bearers (chap. 6: 6, and 1 Kings 8: 3-6). Take up the ark of the covenant — the sacred chest, containing the two tables of stone, the pot of manna and Aaron's rod, and overshadowed on the cover with the two cherubim. Pass over before the people. — The usual station of the ark was in the centre of the host; now it was to lead, taking the place apparently of the pillar of fire and cloud. They took up the ark. — As the crossing did not take place until the next day, this statement is made by way of anticipation. Says Steele: "Hebrew historians often mention the fulfillment of a

prophecy or the execution of a command in the immediate connection."

There was to be a space of 2,000 cubits, or nearly three-quarters of a mile, between the ark and the people, so that all could see the sacred symbol of the divine presence (Josh. 3: 4). Had the multitudes crowded about it, those at a little distance could not have kept it in sight (Johnson).

7. This day will I begin to magnify thee. — By a startling miracle God was about to bear testimony to the people of Israel that Joshua had been selected and exalted in accordance with His will. This miracle was only the first in a series. As I was with Moses, etc. — A comforting assurance to Joshua, and indispensable in securing to him the allegiance of the people.

God had before put distinguished honor upon Joshua on several occasions (Exod. 34: 13; Deut. 3: 7), but it had not been in so public and solemn a manner; now He designs to magnify him as the successor of Moses in the government. He was to be the visible instrument of working a mighty miracle in the eyes of the nation; and from his circumstances foretelling how the waters should be cut off, as soon as the feet of the priests should touch them, it was demonstrated that the secret of the Lord was with him (Bush).

8. Command the priests. — They were to lead the way and must receive their orders beforehand. Come to the brink — the eastern shore. Stand still in Jordan. — The directions are abbreviated here. It appears, from what occurred, that the priests were commanded to pause at the brink until the channel was cleared before them; then they were to advance with the ark to the middle of the passage, and there tarry until all the host had passed over.

Here was an exercise of the faith of the company of the priests; they were to stand still, bearing the ark on their shoulders in the midst of Jordan, till all the people were passed over. And here was a foreshadowing of Christ's promise that the Ark of His church should remain unharmed even unto the end, and that none of the powers of the enemy shall prevail against it (Wordsworth).

9, 10. Come hither. — Joshua had given his orders to the priests; he now gathers the people. Hereby ye shall know. — The coming miracle will prove it. The living God is among you — and not a dead idol, as were the gods of the surrounding nations. Jehovah would, in a striking manner, reveal Himself as "living," that is, real, efficient, personal. "No local deity, like those heathen deities whose sovereignty was often ascribed to a German duchy; no limited being; but Master of all powers of nature, Master of all tribes of men, with the government upon His shoulder of all things; able to open a path where all passage seemed denied; so that Israel's future would not depend on their wisdom, strength or fortunes, but would depend supremely on the favor of God" (R. Glover). Will drive out, etc. — Seven tribes are here enumerated, whereas ten nations were to be dispossessed in the promise to Abraham (Gen. 15: 19-21). Names and boundaries had doubtless changed in the lapse of over four hundred years. The Canaanites — or lowlanders, dwelling in the valley of Jordan, in Esdrasion, and on the seacoast. The Hittites — sons of Heth, the second son of Canaan; they dwelt near Hebron in Abraham's day, and Esau married two wives from among them. The Hivites — midlanders, or villagers; dwelling "under Hermon, in the land of Mizpeh;" also at Shechem, and Gibbon, and in Lebanon; a peaceful and commercial people. The Perizzites — the rustics, or agriculturists, dwelling partly in the south, and partly on the slopes of Carmel. The Girgashites — dwelling probably east of Lake Gennesareth; supposed to have been a tribe of the Hivites. The Amorites — the mountaineers, descendants of Canaan, and the most powerful of all the tribes specified; their home was in the district between Hebron and the Dead Sea, but they also occupied the country from the Arnon to the Jabbok. The Jebusites — dwelling in Jebus, or Jerusalem. They were not expelled from their stronghold until David's time.

11-13. The ark . . . of the Lord of all the earth. — Notice Jehovah's claim to the sovereignty of all lands, by virtue of which He could dispossess these heathen tribes and bring in His chosen people. They shall stand upon heap — a man — for the purpose, as we learn subsequently, of carrying the memorial stones from the bed of the river to the bank. The waters . . . shall be cut off from the waters (R. V., "even the waters") that come down from above. — The waters coming down, at a certain point, should be miraculously dammed, permitting the channel to run dry. They shall stand upon heap — R. V., "they shall stand in one heap." Being, as it were, congealed, and so kept from overflowing the country.

14, 15. Removed from their tents — pulled up the tent pins and broke up the encampment. Priests bearing the ark — and leading the van at a distance of two thousand cubits ahead of the people, so that all the host could see the ark and all that was transpiring. Jordan overfloweth all his banks — or is "full to all its banks;" brimful. Its width at these times is from one hundred feet to half a mile, and it is incapable of being forded. This fullness is occasioned by the melting of the snows in Lebanon. All the time of harvest — the barley harvest, in April and May. To have the river run dry at this season, when it was palpably impassable, was a signal proof of miraculous intervention.

The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these, the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows — the covert, during the latter months of the year, of wild

beasts. But in spring time these thickets are reached by the rising water (Jer. 48: 19; 50: 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as Robinson saw in 1838. Its highest rises take place about the time when Joshua had to cross it (Cook).

16. The waters . . . rose up — arrested and heaped up by Almighty power. Very far from the city Adam (R. V., "a great way off at Adam") — "situated, it is thought, where now we find the ford Damieh, with remains of a bridge of the Roman period" (Maclear). Beside Zaretan — the same, probably, as the Zaretan of 1 Kings 7: 46. Identified with Kurn Surtabel, about fifteen miles above Jericho. The sea of the plain (R. V., "The Arabah"), even the salt sea. — "It is known now, though never in the Scriptures, as the Dead Sea, into which the Jordan flows. It is called the Salt Sea (Deut. 3: 17) on account of the intense saltiness of its waters, which contain twenty-six per cent. of saline properties, so that the human body floats upon it like a cork. It is forty-six miles long and ten broad. The Jordan and several minor streams flow into it, but it has no visible outlet, the evaporation from its surface, ever sultry, carrying off its waters" (F. Johnson). People passed over. — The water being cut off from above, the whole channel down to the Dead Sea was turned into a ford. It was not a narrow but a broad passage, therefore, and the people could pass over quickly. Right against Jericho — to the great plain that reached to its walls. "It is probable," says Professor Bush, "that the people crossed the river at what was afterwards called Bethabara, or 'house of passage,' which seems to have derived its name from this very circumstance. It was here that John baptized, and that Jesus, as well as Joshua, began to be magnified."

17. Priests stood firm — took up their position in mid channel, supporting the ark probably on their shoulders. On dry ground — or ground drained of water. Until all . . . were passed clean over Jordan — Says Kell: "This could easily have been accomplished in half a day, if the people formed a procession of a mile or more in breadth."

The Jordan is now passed, and Canaan is attained! Their departure from Egypt and their arrival in Canaan are signified by parallel miracles of sea and river. Both at their exit and at their entrance Jehovah leads them through a watery gate, by cleaving the waves (D. Steele).

IV. Inferential.

1. When we are looking for God to do wonders in our behalf, it is our part to "sanctify" ourselves by way of preparation — to cleanse ourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

2. We are fearlessly to face obstacles apparently insurmountable, when God bids us go forward.

3. God often chooses that time to summon His people to go forward when the obstacles are especially formidable, when the Jordans of difficulty are full and strong, overflowing their banks.

4. We are to gain courage and hope for the future by the deliverances and support granted in the present.

5. The great Captain of our salvation hath Himself trodden the waves of Jordan. All His true followers, when called to pass over, will enjoy His animating presence and go through to the promised land dry-shod.

V. Illustrative.

When, in the fourth century of the Christian era, the Goths, amounting to nearly 1,000,000 persons of both sexes and all ages, crossed the Danube, which had been swelled by incessant rains, a large fleet of vessels, of boats, of canoes, was provided; yet many days and nights they passed and repassed with indefatigable toil, and, notwithstanding the most strenuous efforts of the officers, many were swept away and drowned by the rapid violence of the current (Thornley Smith).

In the west of England just now there is considerable discussion about "docking" the River Avon, that is, so throwing a dam across the mouth that all the rivers up to Bristol would be converted into one huge dock. And in the discussion the strength of such a dam, its cost, its leakage, the right place for it, how to provide for the outlet of all water above a certain level, are canvassed by all. Here we have the "docking" for a day or two of the River Jordan, a very much larger river than the Avon, one whose very name suggests the swiftness of its current. And the dam that effects this great collection of the waters is "the ark of God," set down in the midst of the Jordan bed, with the priests grouped on either side. How would the philosophers of that day criticize that dam, and express with assumed anxiety their fears that the law of gravitation and the law that governs the flow of liquids would prove too much for the legs of the priests, and even for the weight of the tables of stone! But whatever fear might be entertained by the people, and whatever misgivings by the priests, there was a Power which operated from that ark which dammed the river as no engineer could have done it. So that instead of reading of struggling with the water, of multitudes carried down the stream, of hairbreadth escapes, of multitudes left behind, all got safely across (R. Glover).

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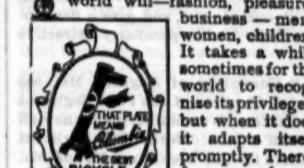
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THE PRESENT STATUS OF EDUCATION
IN THE METHODIST EPISCOPAL
CHURCH.

Rev. C. H. Payne, D. D., LL. D.

METHODISM has never lacked enthusiastic interest in education. That her enthusiasm has always been guided by the highest wisdom, would be too large a claim to make. In respect to higher education, Methodism has shared in the mistakes which have marked the educational work of our entire country. These mistakes have arisen largely from too ambitious attempts and too slight supervision. Educational enthusiasm left to independent action results in the needless multiplication of colleges and the lowering of educational standards. Happily for Methodism she is learning from past experience, and is now applying a higher wisdom in the conduct of her higher institutions of learning. Her organization as a connectional church is admirably adapted to the exercise of the same wise connectional supervision in respect to her higher education that has long been applied to her other great connectional enterprises. Today Methodism has a system of education that has already challenged the respect of educators in other denominations and in State institutions, and is worthy of the confidence and support of her own adherents.

A New Departure.

The last General Conference adopted an entirely new chapter on education, which embraces the system under which the church is entering upon a new era of progressive educational work. For the purpose of the present article, I indicate a few points relating to the system and to its practical working. The Board of Education of the Methodist Episcopal Church is the central agency charged with the work of promoting the interests of education under the auspices of the church. The duties of the Board are more clearly defined than heretofore. Without interfering with the proper autonomy of the schools of the church, the principle of connectional supervision is fully recognized, and such supervision to a limited extent is provided for. The Board is authorized to publish annually a full list of all the schools of the church, together with accurate statistics, and to classify the same according to their proper grade.

The University Senate.

A "University Senate" is introduced into the system, which formulates a minimum standard of requirements for graduation to the baccalaureate degree. This standard is placed in the hands of the Board of Education for application to the colleges of the church; and the Board is authorized to classify as colleges such institutions as meet the prescribed requirements. The University Senate is composed of fifteen distinguished practical educators of the church, with Dr. W. F. Warren, of Boston University, as its president. It is evident that, with such a body to prescribe the minimum standard of studies required in all Methodist colleges, these colleges are at once placed upon a high vantage-ground, and their patrons are thus assured that these institutions will be kept up to a reputable standard of scholarship. The Methodist public will be glad to know that this entirely new feature of the educational work of the church is now in successful operation, and is producing excellent results and giving great satisfaction. In performing this part of its delicate work the Board had corresponded with all the colleges of the church, and nearly all of them have adjusted their courses of study to the required standard. It will be encouraging to know that, during the last year, more than forty of these colleges have cheerfully made the required changes in their curricula, nearly all of which changes were in the direction of an advance. This system will not only secure a degree of uniformity in the scholastic standard of Methodist colleges, but it will elevate that standard and will give a better relative standing to these institutions before the world. It has already had the effect of putting some of our colleges to the front in parts of the country, because it has become known that the standard for admission to college rank and for graduation is higher in Methodist colleges than that which obtains in several large institutions of high pretensions and wide influence.

Conference Seminaries.

Our educational system not only includes the colleges, but also embraces and sets a high estimate upon the Conference academies and seminaries which have played so

important a part in the educational work of Methodism. These are noble fitting schools for colleges, and as the University Senate lays special stress upon the requirements for admission to college, this important work of the academy or secondary school is thus clearly defined, and a uniformly high standard of preparatory work is likely to be secured. No more important educational work has ever been done by the church than has been accomplished in the Conference seminary. Nor has the necessity for this class of institutions ceased. The grammar school and the high school can never do for Methodism the work done in the Conference seminary, in which the susceptible youth not only has the benefit of equal or superior intellectual advantages, but is placed in an atmosphere most conducive to the development of the highest character—a true educational aim too seldom emphasized in secular schools. The academies and seminaries of the church should be crowded with youths from Methodist homes; not only those who are preparing for college, but other youths who cannot continue their studies into the college, but must get what equipment they can for life's battle and burden outside of college halls. No better place for such equipment can be found than in the Conference academy of Methodism.

Classification of Methodist Schools.

A complete classification of the schools under the patronage of the Methodist Episcopal Church is given in the Disciplinary Chapter on Education, which embraces the following: first, Primary Schools, in connection with our Mission Work; second, Secondary Schools; third, Colleges; fourth, Universities; fifth, Theological Schools. All of these schools receive proper attention. The difference between the college and the university in the United States has not been clearly defined, as the two are often combined. But the university will gradually take on a more distinctive form as it shall be devoted to professional and post-graduate studies; and the number of universities will probably be diminished rather than increased as their distinctive work is better defined and the requirements of a well-equipped university are better understood. The American University, projected at Washington, is gradually commanding the confidence and support of the whole church. Since its work will be confined exclusively to professional and technological studies, it will in time constitute a fitting head and crown of the educational system of the Methodism of this continent. The theological schools of Methodism have for years past been under a species of general supervision, as their faculties are nominated by the Bishops, thus guarding them against the perils of heretical teaching.

As Educational Renaissance.

After the destruction of Okeesbury College by fire, in 1795, and again a year later, for a score of years following the church did not feel, as Asbury expressed it, that Methodism was providentially called to build colleges. But the fires of enthusiasm could not be quenched in the heart of the church, and an educational renaissance soon followed. The first academy of the present order was opened in Newmarket, New Hampshire, in 1817, and transferred in 1825 to Woburn, Mass., where for seventy years

it has sent out its beams far and wide, and has contributed largely to the education of more than 25,000 students. For less than three-fourths of a century the work of education in the Methodist Episcopal Church has been carried forward with varying success, and, notwithstanding all mistakes and failures, that work today presents the following encouraging showing: Theological institutions, 19; colleges and universities, 57; classical seminaries, 56; foreign mission schools of higher grade, 76; making a total of 202 separate institutions of learning, with property valued at more than \$26,000,000 and over 42,000 students. It may also be encouraging to add that a very large proportion of the money now invested in these Methodist institutions of learning has been given within the last thirty years, making the contributions to this noble cause little less than \$1,000,000 annually.

The educational system of Methodism also properly includes its 28,000 Sunday-schools, and two and a half millions of Sunday-school scholars. These millions of youths in reality constitute the primary classes in the great university system; and from these classes recruits are constantly drawn for its higher institutions. As a connecting link between the lower classes in the Sunday-schools and the upper classes in the seminary and college and university, and as an essential feature of the educational plan, "Children's Day" acts a most important part. Rightly observed, annually, as the church directs, this day, instead of being a mere gala day for such childish amusement in the shape of senseless ditties and puerile recitations as thoughtless independent action may chance to provide, is rather a great educational day, for which the church provides exercises adapted to the end proposed—a day with far-reaching effects, resulting in turning the feet of thousands of promising youths to the higher institutions of Methodism to seek preparation for lives of conspicuous service to the church and to humanity. Such is the wise purpose and high aim of this great festal and educational occasion; and, if properly utilized by ministers and Sunday-school superintendents, it is impossible to estimate the splendid results which are sure to follow.

Aid for Needy Students a Part of the Plan.

In the Sunday-schools and congregations of the Methodist Church are thousands of worthy youths who would gladly secure a higher education, but they are prevented by want of means. The Methodist Episcopal Church has wisely provided for such. A fund called the "Sunday-school Children's Fund" was commenced in the centenary year of 1886, and has grown to gratifying dimensions. By a happy adjustment the Sunday-schools, which largely furnish the beneficiaries of the fund, also furnish the fund itself, thus early teaching the young people of Methodism to aid their worthy brothers and sisters who are bravely struggling to secure an education though weighted down with the disabilities of poverty. So worthy is the object and so satisfactory the result secured, that the annual contributions to this fund have more than doubled in the last seven years, and the Board of Education, which is charged with the administration of this fund, is thus enabled to aid, and is aiding, over 1,500 students annually. The total number aided from the beginning of this work in 1873 to July, 1895, is considerably over 6,000. All

aid is granted in the form of easy loans to be repaid when the borrower is able. Thus the fund constantly repeats its beneficent work.

Methodist Schools Worthy of Patronage.

The educational system thus briefly outlined, though not perfect and subject to future improvement, is at least in advance of that in operation in any other religious denomination, and if faithfully carried out cannot fail to yield increasingly blessed fruitage to the entire church. It may be confidently affirmed that, with such educational facilities, the members and adherents of the Methodist Episcopal Church have no occasion to patronize higher institutions of learning outside of their own denomination. And it will be an incomparable gain in every way when the thousands of Methodist youths seeking higher education are all to be found in the halls of Methodist seats of learning where, in the future as in the past, it is to be hoped that revival fires will ever be kept burning, and the highest culture will ever be inseparably joined with the highest character, which is the crown and glory of all true education.

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Early History and Reminiscence.

[Continued from Page 5.]

of Vermont, and graduated at Brown in 1815. Uniting with the New England Conference in 1818, he became presiding elder of the Vermont District five years later. In 1826 he was elected principal of Wesleyan Academy, and four years later he became president of Wesleyan University. His life-work was that of education; his main services were rendered at Wilbraham and Middletown. On these foundations he established the New England system of education—a system at once popular and thorough in its methods and drill. In it the natural sciences hold rank with the classics and the philosophies. The system is admirably adapted to awaken in the mind of the pupil an earnest and continuous spirit of inquiry and research. In arranging his plan of education at Wilbraham and Middletown, Dr. Fisk gave shape to that of the whole Methodist Church.

Fisk's mission was, in part, that of the founder and organizer. He made a new departure in the church of his choice by establishing educational institutions. In securing this great end he won the young men by leading them to the fountains of knowledge, thereby creating a new leadership and elevating the denomination to a higher plane of intelligence and social consideration. For this work the broad intelligence and tact of the educator were required. While Dr. Fisk was not the broadest, he was an accomplished scholar. What he knew, he knew accurately, and his knowledge was at his command. He was a finished and complete man.

The mission of this great leader was found, also, in the preparation of the church to receive and cherish the new system of education. A less spiritual man would have lost his grip on his audience; Dr. Fisk made clear to the minds of both preachers and laymen that religion and education were complementary forces, twin-born and each indispensable to the other. The church heard the message of its silver-tongued preacher, and nobly responded to the movement for advanced education. No more important advance has ever been made in the church than this one in education; and, in making it, Wilbur Fisk was a leading apostle, whose name and noble deeds must be forever held in honor by the members of the Methodist Episcopal Church.

Dr. Fisk was succeeded by Rev. Nathan Bangs, D. D., a great man as preacher, leader and writer; but he was by far too old, when chosen, to make a success as president of Wesleyan University.

Stephen Olin, D. D.

Rev. Stephen Olin, D. D., belonging to the remnant of the giants, was born in Leicester, Vt., March 2, 1797, and died in Middletown, Conn., Aug. 16, 1851. On graduating at Middlebury in 1820, he took the honor of his class and was pronounced by one of the professors "the ripest scholar who had ever come before him to be examined for a degree." While teaching in South Carolina he was converted, and on becoming a member of the Conference he was stationed in Charleston. He filled the chair of English literature in the University of Georgia for seven years. He declined to accept the presidency of Randolph-Macon, and from 1837 to 1841 he traveled in Europe and the East. From 1842 to his death he was president of Wesleyan University. Dr. Olin was a man of large ability, a profound thinker, a thorough scholar, and courageous leader. He won the entire confidence of both the church and the institution. As a preacher he developed strong lines of thought and carried his audiences by his immense enthusiasm. Though an able teacher, he was prevented from doing much work in the class-room by continued ill health. He looked after the general interests of the college, and was during all those years a conspicuous leader in the Methodist Episcopal Church.

Dr. Augustus W. Smith,

one of the foremost mathematicians of his time, who had acted as vice-president, on the death of Dr. Olin came to the head. He was born in Newport, Herkimer Co., N. Y., May 12, 1802, and died in Annapolis, Md., March 26, 1860. Graduating at Hamilton College in 1825, he taught at Cazenovia, and was professor of mathematics and astronomy at Wesleyan from its commencement until he became president in 1851. Though, unlike his predecessor, he had no strong hold on the church at large, he was respected in the institution for his worth as a man and his great scholarship, especially in his chosen department.

Dr. Joseph Cummings,

the first graduate of Wesleyan to come to the head, was born in Falmouth, Me., March 8, 1817. He graduated in 1840, was five or six years teacher and principal at Amenia, and in 1846 joined the New England Conference, where he occupied the best pulpits. He was president of one college and two universities—Lima, Wesleyan at Middletown, and the Northwestern at Evanston. In each of these positions he made a noble record of honorable service and large success. He was a man of strong traits of character and deeply impressed men who were associated with him. The element of efficiency was conspicuous in whatever he did in the pastorate or in the field of education. He brought things to pass even when the probabilities were against him. But success with him was never accidental, or the result of a stroke of brilliant genius; he gained his ends rather through strenuous and persistent exertion. He was an inveterate worker. He knew no such thing as leisure. Early and late, day in and day out, he was at his task until it was completed. His greatest success and failure were at Middletown. Though he followed a great man, he came early to immense popularity. Strong friends stood about him; the graduates rallied to the support of one of their number who had reached the headship. After a most popular run, he incurred the enmity of some of the students, who never rested till they drove him from his place. But his work remains as a monument to his memory. Besides the hundreds of students he educated, there is the group of noble buildings, which adorn the university grounds, erected through his influence and tireless exertions. The name of Joseph Cummings can never be forgotten at Middletown; and, though dead, he yet speaks to the world through many noble men who studied under him. On going back into the pastorate he performed excellent work in two of our large churches; and, what is more remarkable, he regained his hold on the members of his old

Conference. Though well along in life, he was chosen president of Northwestern University, where he again did some of his best work.

NEWBURY.

Vermont, though a small and mountainous State, has always been hospitable to ideas, enterprise and liberal education. The Methodists have had no less than four academies in the Green Mountain State. Poultney, on the west, is patronized by the Troy Conference, and Newbury and Springfield were located in adjoining counties in the Connecticut River Valley. Both the latter had famous records. Newbury, founded as early as 1834, is a historic name. Its list of principals became famous in the schools and the church. They were Charles Adams, O. C. Baker, Clark T. Hinman, Harvey C. Wood, Joseph E. King, Henry S. Joyce, Charles W. Cushing, Fenner E. King, G. C. Smith, S. E. Quincy and S. F. Chester, the children of the giants, some of whom remain to this day. The Springfield Wesleyan Seminary, founded in 1844 or 1845, was an excellent school. In 1865 the properties of these rivals were merged in a common interest and rechartered as the Vermont Conference Seminary at Montpelier, and the new school was opened to receive students in 1866. Beginning with 1869, the principals were as follows: Revs. Charles W. Wilder, J. C. W. Cox, Lorenzo White, Julius B. Southworth, E. A. Bishop, and the present incumbent, Edgar M. Smith, D. D. This school is now known as Montpelier Seminary.

Clark T. Hinman,

Newbury's third principal, was born in Troy in 1820, graduated at Wesleyan University in 1839, and was elected principal of Newbury in 1844. In 1846 he became the founder of Northwestern University, which was opened in 1853, about a year before his death. He was an able man and an accomplished educator.

The Kings and C. W. Cushing have made honorable records in the field of education, as have also the other men whose names are found in the list.

THE BIBLICAL INSTITUTE.

The theological school was a new departure in American Methodism. The Methodist people had founded academies and colleges; the theological seminary, as the generator of heresy, was long regarded with suspicion. Dr. Dempster led in an advance movement against indifference and opposition. Dr. Bond, then editor of the *Christian Advocate*, opposed the move as contrary to the spirit and practice of primitive Methodism; but in New England, where novelties have never frightened the people, the cause found sympathizers and supporters. The first theological school in our church was founded at Concord, N. H., in 1847, removed to Boston in 1857, and became a department of Boston University in 1871. The Institute at Concord did a large amount of good work in training young men for the ministry of the Methodist Episcopal Church. At that time the institution received few graduates; most of the students at Concord took the theological instead of the collegiate course. It was in this respect a sort of college for lay workers. From the first, however, the managers at Concord had an eye to advance, and pressed the students forward as fast as conditions would allow. Of the noble men who wrought at Concord we can only speak briefly: —

John Dempster, D. D.

Rev. John Dempster, D. D., an able preacher, a devoted missionary, and a religious leader who awakened in his own denomination a deeper feeling in favor of a theologically trained ministry and became the founder of three theological schools, was one of the profoundest thinkers and noblest leaders in American Methodism. An earnest Methodist, he saw more clearly than most of the men of his hour the prospective needs of the church. To meet the lack of theological training he struggled earnestly and long, and not without the most gratifying results. Concord was his Ebenezer, the stone of help, the first trophy created in the great battle for theological education. The Biblical Institute was the result of both faith and works. To his faith the things unseen became real; he saw them afar off and embraced them as matters really within his grasp. He was courageous, plucky and persistent. He had no doubt. Before a stone was laid he felt the utmost assurance that the capstone would in good time be lifted to its high place with shoutings of grace unto it. It was always refreshing to witness his unshaken faith in the success of his great undertaking. Indifference, misconception, opposition, were all the same to him; they never disturbed his equanimity or caused him to hesitate as to the completion of his work. But his faith required hands and feet to transform the ideal into the real; and no one knew better than he that faith in his enterprise was dead without works, being alone. But the faith of Dempster was operative. He endeavored to reach the men who could help him. The enterprise was continually on his mind and heart; and yet he carried the burden without worry. He always had a subscription book in his pocket and did not hesitate to show it wherever he went, at home or in England. The subscriptions obtained abroad were often very small, even though made by distinguished men—from \$100 down to 50 cents. In the spirit of the Master's teaching he gathered the fragments that nothing he lost.

Dempster was an inspiring teacher. He led the student to think. To be in communication with such a mind as his was itself a liberal education. He took the pupil down to the root of things, and unfolded the greatest themes with clarity by the most logical processes. Though not liberally educated himself, he was master of the learning of the schools and an accurate and consecutive thinker. In the volume of "Lectures and Addresses" left by him we have some most valuable theological papers. He added wise suggestions on mission methods and work, and in his last days gave in the Quarterly one of the very ablest papers on the slavery question in its relation to the Methodist Episcopal Church.

Prof. Stephen M. Vail.

Rev. Stephen M. Vail, a notable professor at Concord, was born in Union Vale, Dutchess County, N. Y., Jan. 15, 1818, and graduated at Bowdoin in 1838. After leaving college he taught at Amenia and in the New Jersey Conference Seminary, and in 1849 went as professor of Hebrew to Concord, where he made a noble record as a teacher. Short and thickset, he was

built with abundance of blood and adipose. He was a bundle of enthusiasm. With a head stuffed with Hebrew roots, he luxuriated in the learning connected with the Old Testament writings, and contrived to maintain a deep interest in his classes.

Prof. Osmon C. Baker.

Rev. Osmon C. Baker, who became one of the Bishops of the Methodist Episcopal Church, was a conspicuous ornament of the Biblical Institute, and became widely known in the church. He studied at Wilbraham, where he was converted, and graduated at Wesleyan University. He was the second principal at Newbury, Vt., where he served from 1839 to 1844; and in 1846 was chosen professor at Concord, whence he was made, in 1852, one of the Bishops. Baker was an accurate rather than a profound student. His mind ran with the regularity of a machine. He was large and portly, and withal extremely modest.

John W. Merrill, D. D.

Rev. John W. Merrill, D. D., who made an indelible impression upon those who passed under his instructions at Concord, was born in Chester, N. H., May 9, 1808, and still lives, at the advanced age of 87 years. He studied at Newmarket and Wilbraham, and graduated at Wesleyan University in the class of 1834, sixty-one years ago. He studied at Andover, and became president of McKendree College in 1837. In 1841 he returned to Massachusetts for the purpose of entering the Theological School, but the finding was delayed, so that he did not become a member of the faculty till 1854. He remained until the school was removed to Boston. Dr. Merrill is a modest Christian man, a faithful minister, and an accomplished scholar. With a wide range of reading, he is most thoroughly furnished in theology, philosophy, history, logic and metaphysics. Of our earlier men none were better trained. In the class-room he was a drill-master, and many a pupil will have occasion for everlasting gratitude to him for the thorough manner in which he was taken through courses of study in the college and seminary.

KENT'S HILL.

The first principal of Maine Wesleyan Seminary was

Zeus Caldwell.

He was a very brilliant and devoted young man. He occupied the position only two years, being stricken down by a disease which terminated his life.

Merritt Caldwell.

succeeded to the principship in 1828, and remained in it until called to Dickinson College in 1834. He became well known in the church, and wrote several works.

William Clark Larrabee, LL. D.

was the third principal. While pursuing his course at Bowdoin he taught in the Seminary. After his graduation, having taught in Alfred Academy, Me., as tutor in Wesleyan University, and as principal of Oneida Seminary, he was chosen principal of Maine Wesleyan Seminary. For six years he held this place, and was elected to a professorship in Indiana Asbury University. His work and influence as an educator have given him a cherished name in the Methodist Episcopal Church.

Rev. Stephen Allen, D. D.,

followed Principal Larrabee. Few men did more for Maine Wesleyan Seminary and Methodism in Maine than Dr. Allen. He was principal for three years, and financial agent at critical times in the history of the institution. Sampson Hall is due to his earnest efforts very largely.

Dr. Henry P. Torsey,

then in the vigor of his young manhood, assumed charge of the school at a time of great financial discouragement, in 1852. For forty years he served as principal, first as principal until the college department was organized in 1860, and afterwards as president. During his administration the two large and convenient buildings known as Sampson and Beadle Halls were completed, and Blethen Hall was begun. Probably no name has become more famous among the educators of the country than that of Dr. Torsey. His students are everywhere, and all praise the uniqueness of his personality and methods, and revere his memory.

E. M. Smith, D. D.,

succeeded Dr. Torsey, and, after a successful administration of the affairs of the institution, resigned in 1868 to assume charge of the Vermont Conference Seminary. Rev. C. W. Gallagher, D. D., is now the able and successful president.

EAST GREENWICH.

Rhode Island is a small but enterprising State, which has maintained a university and several preparatory schools. East Greenwich Seminary, the best of them, is a reorganization of the old Kent Academy, founded in 1802, and adopted by the Providence Conference in 1841. The institution long struggled with debt, but the situation has been mastered by Dr. Blakeslee, its present head.

Benjamin F. Teff, D. D., LL. D.,

a Christian scholar and magnetic preacher, was the first principal under the Methodist management. Though a widely-read man, he was soon to the best advantage in popular address, when his enthusiasm flamed forth and the best that was in him was revealed. Dr. Teff went to Lima, N. Y., and finally touched high-water mark as editor of the *Ladies' Repository*.

Rev. Geo. F. Pool, Daniel G. Allen, George B. Cone, Wm. Bagnall, Robert Allyn, Geo. W. Quereau, Micah J. Talbot, Berneice D. Ames, James T. Edwards, David H. Elia, F. D. Blakeslee, O. H. Fernald, Orange W. Scott, L. L. Beauman, followed, in order, the first principal, and performed a great amount of good service in the cause of education. The condition of the finances was, however, a constant source of embarrassment to the success of the school; but, in spite of this difficulty, the good work of education went forward. Class after class followed in succession into the active work of life or into higher literary institutions. Under the able administration of the present principal, Rev. Francis D. Blakeslee, D. D., the debt has been cared for, and the flow of students to this

favorite seat of learning has been continuous and full. The renewed institution is his handiwork, and will remain as his most noble monument.

BUCKSPORT.

Since the re-opening of East Maine Conference Seminary the principals have been: R. P. Bucknam, 1860 to 1863; Rev. James B. Crawford, 1863 to 1869; M. F. Arsey, 1869 to 1872; Rev. George Forayth, 1872 to 1881; Rev. Morris W. Prince, 1881 to 1884; Rev. A. F. Chase, 1884 to the present time. Miss Eliza A. Flanders was preceptor from 1850 to 1861; Miss Almira Lower, 1861 to 1864; Miss Calista Meader, 1864 to 1869; Miss Etta C. Stone, 1869 to 1873; Miss Jennie C. Donnell, 1873 to 1877; Miss Malvina Trecarten, 1877 to 1878; Miss Emma O. Pratt, 1878 to 1881; Miss Amanda C. Wilson was elected in 1881, and retains the position. No sketch of this school, however brief, should omit its representation in the late civil war. From the "War Record of the Seminary," as prepared by N. E. Webb, it appears that 286 of her pupils served in either the Army or the Navy. This comprehends, in enlisted men, of the male students above nineteen years of age who were connected with the school from its opening until 1886, no less than thirty-five per cent. — a just cause for pride.

TILTON.

The New Hampshire Conference has done good service in the cause of Christian education. The Conference Seminary was opened at Northfield, N. H., Sept. 3, 1846. More than a hundred have served as teachers during the half-century the Seminary has been in operation, and the following have been the principals: J. E. Augustus Adams, R. S. Rust, D. D., J. E. Latimer, D. D., C. S. Harrington, D. D., C. W. Cushing, D. D., Rev. R. W. Manley, Henry Lummis, D. D., L. D. Barrows, D. D., Rev. J. B. Robinson, Rev. S. E. Quincy, D. C. Knowles, D. D., and Rev. J. M. Durrell, the present principal. In 1862 the buildings at Northfield were burned, and the Seminary was removed to a more eligible position in Tilton, where elegant buildings have been erected, and the school has been prosperous.

In the above list of principals we find some of the famous preachers and educators of the Granite State.

Richard S. Rust, D. D.,

has made a varied and most brilliant record in the service of the church. Born at Ipswich, Mass., in 1815, he studied at Wilbraham, and graduated at Wesleyan University in 1841. He took charge of a school in Ellington and of the High School in Middletown, and then made a noble record at Northfield. In 1844 he joined the New England Conference, where he did good service in several leading pulpits. In 1859 he became the first president of Wilberforce University. But the great work of his life has been among the freedmen. He was a leader in organizing the Freedmen's Aid Society, and became its first corresponding secretary. By his exertions a cordon of noble educational institutions was established among the colored population of the South—a work which can never be forgotten, but whose influence for good will go on increasing as the generations go by, taking the name of the first secretary across the coming centuries.

Charles W. Cushing, D. D.,

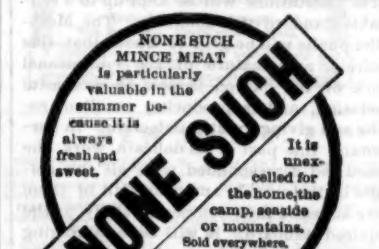
still lives, and is known East and West as a popular preacher and an accomplished educator. He preceded Principal Bragdon at Auburndale, and thereafter went West.

Henry Lummis, D. D.,

who went to Northfield in 1863, is one of the most remarkable educators who ever came up among us. He was born with a microscope in his brain. He sees motives and atoms distinctly. Shades of truth are as clear to him as the main outlines are to most men. He is master of the Socratic method. He knows how to ask a question and to answer another. No man is able to trip him; he has the eye of a lynx and the alertness of a weasel. The services of such a man, as an educator, are invaluable. Under his tuition the student is obliged to rouse his faculties and to begin to think in earnest for himself. He tones up the thinking machine as well as communicates knowledge.

L. D. Barrows, D. D.,

who served the Seminary at two different periods, was one of New Hampshire's great men. He was a born and accomplished leader, a clear

An oval-shaped advertisement for "None Such Mince Meat". The text inside the oval reads: "NONE SUCH MINCE MEAT is particularly valuable in the summer because it is always fresh and sweet. It is unexcelled for the home, the camp, seaside or mountains. Sold everywhere. Merrell-Soule Co., Syracuse, N. Y." The word "NONE SUCH" is written in large, bold, diagonal letters across the center of the oval.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

Write Geo A Macbeth Co., Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

DURKEE'S SPICES THE WELL KNOWN "GAUNTLET BRAND"
EXCEL IN PURITY, STRENGTH & FLAVOR

thinker, and a powerful preacher. In almost any body of men he was sure to come to the front; his imperial qualities were at once recognized. He came to the helm when help was needed, and was able to command resources and men. He knew what the Seminary ought to do, and he knew quite as well how to bring it to pass. His was a great life-work, in a constant struggle against frail health.

D. C. Knowles, D. D.,

who came to the presidency in 1866, and did an epochal work for the institution, is still at work in the interest of the school, though he has yielded the baton of command. He is a scholar, a thinker, a preacher, and a teacher—an all-sided man and refined gentleman. On the whole, the Seminary has commanded, in its head men, exceptionally rare talent.

BOSTON UNIVERSITY.

This great educational institution of our American Athens was founded by Isaac Rich, Jacob Sleeper and Lee Claffin, three representative business men of Boston and distinguished members of the Methodist Episcopal Church. Ex-Gov. William Claffin was also intimately associated with the founding. As Governor of Massachusetts at the time, he signed the act of incorporation, and from the first has acted as a leading counselor and trustee of the corporation. Though comparatively young and planted under the shadow of Harvard, the institution has been favored with a large attendance of students, and has done a great amount of good work in the department of education. The professional schools have had an unprecedented growth. The Law School is unsurpassed by any similar institution in the country, while the School of Theology has become the strongest and most favored of any one in the denomination. The Conservatory of Music, founded by the late honored Dr. Eben Tourjé, is celebrated, through the Republic and in Europe, for its large attendance and successful methods of teaching. It has given a fresh impulse to the cultivation of music in the country, especially in New England. The University was organized under the supervision of Dr. W. F. Warren, its present distinguished president, and embodies some of the best features of both American and foreign universities. The excellence of its temper and methods is evidenced in the men and scholars it has produced. Though compassed by other institutions, Boston University has made an honorable record.

Among the noble men who have supported President Warren in his efforts to establish and improve Boston University, we must name

Prof. James E. Latimer, D. D.,

one of the great men of the University and of our New England Methodism. For this noble man and educator we are indebted to Connecticut. He was born in Hartford, Oct. 7, 1829, and graduated at Wesleyan University in 1848. In 1851 he was elected principal of the New Hampshire Conference Academy at Northfield. In 1854 he became principal at Fort Plain, and in 1859 teacher of languages in Elmira Female College. He joined the Genesee Conference in 1858, and traveled in England and on the Continent. In 1870 he was elected to the chair of historic theology in Boston University, and in 1874 was elected Dean and professor of systematic theology. Dr. Latimer was a modest, thoughtful, studious and clear-brained man who had so thought through most subjects in and related to his department as to be master of them. As a teacher he was eminent for clearness, comprehensiveness and thoroughness. In going over the field with him, his classes could hardly fail to obtain an understanding of theology. Though never afraid to consider new and errant speculations on theological subjects, he adhered rigidly to the orthodox view. If he revised the old form of statement, he maintained, with a firm grasp, the substance of evangelical truth. As a writer on theological subjects he excelled in clear, fresh, incisive thought and in a style at once easy, transparent and impressive. He ought to have written more largely, for he was really one of the great thinkers of Methodism. In the management of his department he made a name for himself, and will never be forgotten by the students who enjoyed the advantage of his instructions. Both good and great, he passed too early from the great harvest-field; he was one of the men the church could ill spare.

THE INDIVIDUAL IN MODERN PEDAGOGY.

President B. P. Raymond.

Wesleyan University.

TWO mighty forces have been at work to bring the individual forward in modern educational practice. The first is the Gospel. It makes so much of the responsibility of the individual for himself, for his own salvation and Christian culture, that its urgent appeal, "You ought and you ought not," has served to lift the individual into prominence in all spheres of life. The second force is that of education. Wherever thinking men have brought the quickening power of personality to bear upon the mind of boy or girl, wherever the appliances of the school—laboratory, museum, library, etc.—have been made potent by the mediating life of the teacher, there boy and girl have been compelled to think and to act, and that, too, in an ever-widening sphere. These two forces lift like the primeval giants that raised the continents.

The above fundamental principles once recognized, a multitude of detailed applications of them suggest themselves. The whole range of elective work is in recognition of the individual. It is agreed that there is an essential curriculum for the training of every individual. But the extent of the essentials is in debate. Man, nature and God constitute the subjects of study. But how much of each, and how much time to each? Can any one today answer these questions except in the most general way?

The class system in our public schools, with all its merits, fails to meet the wants of the bright boy and girl and as well the dull boy and girl. Perhaps the difficulty cannot be remedied; it must, however, be reduced to the minimum. There are boys and girls that do not need more than half the time spent in the average school in the grammar grades, and others that need more than the time allowed. By carrying the studies ordinarily assigned to

the high school down into the grammar grade, some relief is obtained. The oral exercises in science, the introduction of a modern language, and of Latin, in the lower grades, are all means made use of by modern pedagogy in feeling after the peculiar powers of the young student—the powers by which he is to make himself felt and known. It is a fact well known in every college faculty that some men manifest no interest, do no scholarly work, until they strike some line of elective work. It is not infrequently the case that such students show peculiar aptitude in lines of work which they have thus chosen. They are made conscious of power of which they were not aware.

The number of teachers in the colleges at least has relatively outgrown the number of students. This is the most important factor in this movement. The professor is not only able to do class work, but to give much attention to individuals. This is especially true in the smaller colleges. The classes in English at Wesleyan receive class instruction, and besides this each individual meets the professor during a part of the course, and receives his criticism upon his work. This is an illustration of what is done to a greater or less extent in all the colleges. It is laboratory practice extended into all the departments of work. We must go much farther in this direction. The gain, if we could increase the number of professors in our colleges, would be felt in every direction. The need is urgent in the high schools as well.

This work for the individual must not be allowed to atomize society. That would be as false as the fiction of the family as the unit of society. It must be guarded and guided toward the establishment of society upon a rational basis, which shall involve the co-operation of every rational subject.

Middletown, Conn.

Home and Abroad.

It is the duty of every one, whether at home or traveling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

Hood's Vegetable Pills, as a cathartic, cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a natural and regular manner.

Church Register.

HERALD CALENDAR.

Asbury Grove Camp-meeting, Hamilton, Aug. 8-19
Richmond Camp-meeting, Aug. 9-19
Kennebec Valley Camp-meeting, Aug. 9-19
Strong Camp-meeting, Aug. 13-17
Wilmantic Camp-meeting, Aug. 13-19
Aroostook Camp-meeting, Littleton, Me., Aug. 13-21
Northern Maine Chautauquas Assembly, at Northport, Aug. 13-22
Shelton Camp-meeting, Aug. 14-21
Martha's Vineyard Camp-meeting, Aug. 18-26
Sterling Camp-meeting, Aug. 18-24
North Anson, Me., Camp-meeting, Aug. 18-24
Rockland Dis. Camp-meeting, Nobleboro, Me., Aug. 19-24
Weirs, N. H., Camp-meeting, Aug. 19-24
Laurel Park Camp-meeting, Aug. 19-26
Clarendon Camp-meeting, Aug. 20-26
East Livermore Camp-meeting, Aug. 20-Sept. 2
Wesleyan Grove Camp-meeting, Northport, Me., Aug. 20-30
Hedding Camp-meeting, at E. Epping, Aug. 20-31
Wilmett Camp-meeting, Aug. 20-31
Piesotaqua Valley Camp-meeting, Foxcroft, Aug. 20-Sept. 9
Groveton, N. H., Camp-meeting, Sept. 9-12
Coisbrook, N. H., Camp-meeting, Sept. 9-12
Maine State Epworth League Convention at Westbrook, Sept. 11-12
Manchester District Epworth League Convention, at Claremont, Sept. 17, 18
First General District League Sixth Annual Convention, St. Johnsbury, Vt., Oct. 3-5
Old Orchard Meetings: Salvation Army, Aug. 12-19
Portland District Meeting, Aug. 12-19
Murphy's Gospel Temperance Meet'g, Aug. 25-Sept. 20
Hedding Chautauqua: Summer School, Aug. 15-24
Chautauqua Assembly, Aug. 17-24

Marriages.

FOGG—RUGG—In Norway, Me., Aug. 3, by Rev. F. Grover, Ben S. Fogg and May L. Rugg, both of N. Haskell—Ross—At Essex, July 3, by Rev. Joseph Simpson, Walter H. Haskell and Annie F. Ross.

WATSON—PULLER—Aug. 6, by the same, Fred E. Watson, of Cooper, Me., and Hattie E. Fuller, of Topsham.

UNION CONVENTION of the Epworth Leagues of the Boston North, Boston South and Springfield Districts at Sterling Camp-ground, on Monday, Aug. 18.

PROGRAM.

At 10.45, Address of welcome, Rev. George F. Eaton, D. D., presiding elder Boston North District. Response, President of Sterling Chapter. 11.15, Address, Rev. Luther Freeman. 1.15 p. m., Department of Spiritual Work, Rev. W. W. Brodbeck, D. D. 2.45, Department of Moray and Help, Rev. William L. Haven. Music. At 3.15, Department of Literary Work, Rev. C. M. Hall. 4.45, Department of Social Work, Rev. E. P. Herrick. 4.45, Practical Junior League Work, Mrs. Annie E. Bradley. 7, Love-feast. 7.30, Sermon, Rev. George S. Butler.

Let each chapter be represented by as large a delegation as possible. Come expecting a good convention, and you will not be disappointed. The afternoon session will be especially helpful in the way of practical suggestions for the work of the several departments. Come prepared to hand in written questions to be answered by those who have charge of the several departments. Collections will be taken to defray expenses. Ask for camp-meeting tickets at the railroad stations. Help to make the convention a grand opening to the camp-meeting, and plan to stay through the week. Board and lodging can be obtained at reasonable rates.

Business Notices.

READ the last column on the 18th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children often. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

Laughing Babies

are loved by everybody. Those raised on the Gallona Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

TO THE METHODIST PREACHERS OF NEW ENGLAND—DEAR FATHERS AND BRETHREN: We have been connected with Malibon Seminary, Kinsey, Ala., a school among the "poor white's," the past seven years. We are prepared to present to your people the needs of our Southern educational work as existing among both races, as follows: 1. If you desire, we will assist you in raising, if possible, as much as was raised for the Freedmen's Aid and Southern Education Society last year. 2. Any excess over last year to be devoted to our school work, specially. We want to speak in two, if possible in three, churches every Sunday, and will give every week-night, except Saturday, to this work, if desired. We are of no expense to the churches save in the matter of entertainment, and will be ready to respond to your calls after Aug. 11. Please address me at Fall River. GRO. M. HAMLEN.

BUCKSPORT DISTRICT EASTERN DIVISION EPWORTH LEAGUE CONVENTION at East Machias Camp-ground, Aug. 26-31.

Saturday, 7.30 p. m., sermon by Rev. F. A. Smith. The following topics will be discussed: The Relation of Associate Members to the League, H. W. Collins; The Relation of the League to the Church, Mrs. E. S. Gahan; Entertainments Helpful and Harmful, Miss Eva Allen; The Social Department in Spiritual Work, Miss Annie Coffill; Some of the Urgent Needs of the Average League, Miss Jessie Miller; The Relation of the League to Civic Life, G. B. Bellows; The Relation of the League to Missionary Work, J. W. Ramsey; The Possibilities of the League on Literary Lines, Miss Gertrude McDonald; Duties of the Committee in the Department of Christian Work, Mrs. Millie Gray; The Possibilities of the Junior League, Miss Julia Allen; The Relation of the Pastor to the League, Mrs. George De Coursey; The Relation of the League to Social Reforms, Mrs. A. S. Ladd. We may make this convention a grand success if we will let us do it "In His Name."

JOHN TINLING, for Committee.



He Shrinks

from Washing

So do woolens and flannels, if they're not washed properly. Try the right way. Get a package of Pearline, and do as directed. Your things won't shrink, and they'll be softer, brighter and better, than ever before. That's the beauty of Pearline—washing is not only easier, but better and safer. Things that you wouldn't dare to trust to the wear of the washboard are washed perfectly with Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "This is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. **MR. JAMES PYLE**, New York.

THE DOCTOR'S COLUMN.

J. J. B. CHISHOLM.—My husband suffers from muscular rheumatism. Is very coarse whenever he takes cold. Please state a remedy.

Give him Febreze Pills, one three times daily, for a week; then give him Thyroide, extract of the thyroid gland, in three-drop doses, three times daily. Regulate the bowels with Nathrolithic Salts.

J. H.—The fingers of my left hand seem to have no strength. I cannot close my hand, and suffer a great deal of pain.

Take Medulline, extract of the spinal cord, in five-drop doses, three times daily, on the tongue.

Buffalo.—My face has a very oily appearance. Kindly give me some remedy.

Take two teaspoonfuls of Nathrolithic Salts in a tumbler of hot water, a half-hour before breakfast, once or twice a week. Avoid soap when washing the face and take a cold sponge bath all over every morning.

M. A. X.—Have been anæsthetized for over a year with large pimples on my back. Can you suggest a cure?

Take Thyroide, extract of the thyroid gland, in three-drop doses, three times daily, on the tongue. Twice each week take a dose of Nathrolithic Salts. Report in a month.

Laura B., Memphis.—No; Yes; Take Gastrine, a teaspoonful after each meal. You will get better at once. Your nervousness comes from a disordered stomach.

W. T. PARKER, M. D.

Med. Dept., Onl. Chem. Co.

THE ANIMAL EXTRACTS.

CEREBRINE, From the Brain. MEDULLINE, From the Spinal Cord. CARDIINE, From the Heart. TESTINE, OVARINE, THYROIDINE, Dose, 5 Drops.

GASTRINE, A new and valuable remedy for Dyspepsia, \$1.25. FEBRICIDE PILLS, For MALARIAL AFFECTIONS, NEURALGIA and SICK HEADACHE.

NATHROLITHIC SALTS, For Habitual Constipation, Torpor of the Bowels and Inaction of the Liver.

At all Druggists, or from

COLUMBIA CHEMICAL CO., Send for Literature. (179) Washington, D. C.



WANTED. A man and his wife, as steward and minister in a Methodist seminary in New England. Salary \$600 a year with board and home in Seminary. Also, a woman to take charge of the board and home of a Methodist seminary. Salary \$300 a year and home. Address, B. O. Fiske, No. 4 Ashburton Place, Boston, Mass.

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A. S. WEED, Publisher, 36 Bromfield St., Boston.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

Our Book Table.

My Literary Passions. By W. D. Howells. New York: Harper & Brothers. Price, \$1.50.

Though evincing no great reach of literary invention, "My Literary Passions" is one of the most charming of Howells' books. It reveals to us, in a delightful way, the author himself. It is autobiographic, and autobiographic along lines most interesting to the student and thoughtful reader. In it he does not tell us all about himself; he confines his record to his attempts at self-education by the aid afforded by the books of masters in literature. The books in which he found knowledge and inspiration constitute the literary monuments built along the path of English progress. He came first to Goldsmith, Irving and Cervantes, reaching, at length, Pope, Scott, Shakespeare, Macaulay, Thackeray, and the mass of writers still on the stage. His great reading, as here given, has been along English lines; but he has not failed to reach out to the German in the masters Goethe and Heine; to the Russian in Tolstoy and others; to the Italian in Dante, Goldoni, Manzoni and D'Arezzo; and to the Spanish in the successors of Cervantes.

The interest in his account of his readings is in his method and his favorite authors. He reads with zeal and enthusiasm. He glues to his author, determined to enter his hidden meaning and to bear away some part of his golden treasure. He is both intense and persistent. To his great author he goes again and again, extracting some sweetness from the store of honey at each return. The reader of Howells will be interested not alone in the temper of the man and his methods of work, but also in his earlier and later literary judgments. The volume is, of course, sketchy, and contains easy and pleasant reading for the summer days, as it may be read in snatches as well as in its entirety.

Papers and Addresses of Martin B. Anderson, LL. D. Edited by William C. Mowry, Ph. D. Two Volumes. Philadelphia: American Baptist Publication Society, 149 Chestnut Street. Price, \$2.50, in a box.

Dr. Anderson was a powerful personality. An impressive speaker, he was also an accurate thinker and a clear and forcible writer. He became president of Rochester University in 1853—a position in which he made his life record. In the Baptist denomination, as well as in the circles of education, Dr. Anderson exerted a wide and salutary influence. The large number of students who passed under his training naturally regarded him as an authority, and will cherish the utterances he has left behind in these noble volumes. For convenience, the writings are arranged in five groups. There come, first, the educational papers and addresses, which deal with the theories and methods of the higher education, and the relation of such education to the State; second, Commencement addresses, which reveal in burning and impressive words his interest in the scholar's life and occupations; third, religious papers and addresses on Christian and missionary themes; fourth, philosophical and scientific papers; and, finally, papers and addresses of a public and general interest. Some of these papers and addresses relate to matters of the past; some deal with subjects of permanent interest and value; and some concern current questions. Whoever appreciates clear thinking and strong writing will delight to follow Dr. Anderson in these volumes.

Abraham Lincoln. Tributes from his Associates. Reminiscences of Soldiers, Statesmen, and Citizens. With an Introduction by Rev. William Hayes Ward, D. D. New York: Thomas Y. Crowell & Co. Price, \$1.50.

Although much has been written of the martyr President, the record would not be complete without this series of tributes. They have at once a fresh interest and historic value. Instead of an elaborate portrait by a single artist, the volume is, as it were, a portfolio of miniatures by a group. Ex-Secretary Boutwell furnishes, as a centre-piece, an extended characterization, while the others place around it graphic touches or vivid snap-shots.

The whole appeared, as a symposium, in the *Independent*, and is reproduced in this neat volume on account of the intrinsic and permanent value of the matter. The writers are men of intelligence, and are among the small number remaining who were on intimate terms with President Lincoln. The information they furnish comes at first hand; they tell what they saw and heard. The book contains recollections of the great passages in his official life, of interviews, incidents, anecdotes and sayings. Many side-lights illustrative of this great life are furnished. The volume, making the most agreeable reading, will be welcome as a unique, entertaining and instructive account of one of the most remarkable personages in American history.

Thoughts for the Occasion. By Franklin Nohie, D. D. New York: E. B. Treat. Price, \$1.75.

The selections contained in this volume are from the best sources, and are adapted for use on religious and anniversary occasions. The book is a repository of historical data and facts, beautiful thoughts, and words of wisdom, helpful in suggesting themes and in outlining addresses for the observance of timely occasions and special days indicated by our Christian year. To the preacher, speaker and writer the volume will prove valuable.

A Manual of Pedagogics. By Daniel Putnam, A. M. With an introduction by Richard G. Boone, A. M. Boston: Silver, Burdett & Company. Price, \$1.50.

This "Manual" is one of the best books on the subject of teaching. Its substance was given in lectures before the Michigan State Normal School. The author begins at the founda-

tion and considers the subject in its various bearings. After touching the nature and kinds of education, he dwells on the study of the child, the laws of mind, and the best methods of training the child to fill his place in human society. The book is simple, suggestive and comprehensive. Most of the new ideas in education are touched fruitfully and helpfully.

The Female Offender. By Prof. Cesare Lombroso and William Farrero. With an Introduction by W. D. Morrison. New York: D. Appleton & Company. Price, \$1.50.

We have here the latest instalment in the "Criminology Series," in course of publication by the Appletons. It is a fruit of studies on criminal tendencies and conduct, now going on all over the world. Prof. Lombroso's teachings are strongly materialistic. In his view, the environment and hereditary tendencies are most potent sources of crime. The individual is the creature of his conditions, and the remedy needed is physical even more than moral. The book contains a study of the female criminal. The characteristics of the various classes of criminals are given. It is a curious study, abounding in suggestions for the philanthropist and the law-maker.

Thomas Boobig: A Complete Enough Account of His Life and Singular Disappearance. Narration of his scribe, Luther Marshall. Boston: Lee & Shepard. Price, \$1.50.

An original, interesting and suggestive bit of fiction, dealing with the marvelous, after the manner of the old mythologists or the Arabian Nights wonders. The author depicts the growth and development of a character from a shy, delicate lad to such proportions, in a short time, that his parents were puzzled to know what to do with him; and for a long time he did not know what to do with himself or what would become of him. It is the business of the book to show how, after all, he got on very well and did more good than ill. On turning his majority this strange man disappeared. The story takes the reader on a curious jaunt into the ideal world.

Afloat with the Flag. By W. J. Henderson. New York: Harper & Brothers. Price, \$1.25.

The lad at our side, who has read this volume from cover to cover with ever-increasing enthusiasm, characterizes it by the one word, "Great." Though not an established critic, we deem his judgment in this matter preferable to that of the scholar who never enjoyed the luxury of being a child. The proof of juvenile literature is that children like it. Without this test all others are vain. This story presents a great variety of scene and movement. The style is transparent and pure. Like Mr. Black, the author takes his corps of actors across many seas. The four boys he has in charge were fortunate enough to be in Brazil during the recent revolution in that country. No youth who has any curiosity to see the world can fail to read this book with deep interest.

Judgment Books. A Story. By E. F. Benson. New York: Harper & Brothers. Price, \$1.

"Judgment Books," simple in structure and well written, follows an original vein. The story is a study of disordered mental action in an artist. Frank Trevor, a portrait painter, on the north coast of Cornwall, was happy in his union with Margery until he got weary and dazed by overwork night and day, when he conceived the idea of painting the portrait of his own inner self. Every man has in him a Dr. Jekyll and Mr. Hyde. The inner man usually remains in hiding; but Frank Trevor determined to place him on canvas. The wife objects and then consents, only to find the perfect work on the canvas. The story is also an allegory. The inner life is the real one—the judgment book by which every one must finally stand or fall.

One Woman's Story: The Chronicles of a Quiet Life as Told in Dorothy's Diary. By Alice Lutz. Cincinnati: Cranston & Curtis. Price, \$1.50.

This "One Woman's Story" thoroughly interests and aids us because it is, in substance, the story of many another woman. There is a common experience to which this one woman gives voice for all others. Of course Dorothy is a real person and records in her diary real experiences. As a quiet woman she lives at home and performs the duties of daughter, sister, wife, mother, delighting to maintain in honor the homely but blessed relationships of life. The course of her life did not run even, any more than that of our own; she knew, like all the rest of the race, both joy and sorrow; the bursts of sunlight were offset by great shadows in their times. There are tender passages, hard paths, tears now and then, but an optimistic faith which finds good under all these forms of experience and conducts the author into a deeper experience and a more blessed realization of the peace and joy of God.

Little Knights and Ladies. Verses for Young People. By Margaret E. Sangster. New York: Harper & Brothers. Price, \$1.50.

Mrs. Sangster remains in touch with childhood, and has a way, quite her own, of charming the young by her verses. Though the result of mature thought, her lines are always simple and rhythmical, easy to read and to remember. Many of the songs in this volume will be committed to memory and will prove a permanent source of delight to young readers. The range of the volume is very wide. There is something on nearly every theme interesting to youth. Though pleasing, the verses are never frivolous or vain; they are pure, elevating and inspiring.

How Christ Came to Church. The Pastor's Dream: Spiritual Autobiography. By A. J. Gordon, D. D. With a Life Story and the Dream as Interpreting the Man. St. Louis: T. Nelson & Sons. D. D. Philadelphia: American Baptist Publication Society.

Everything about the late Dr. Gordon has, for the reader, an interest. He was at once a genius and a saint. He rendered sacred every theme he

touched. In this little volume we have, first, a brief story of his life; second, the dream, "How Christ Came to Church"—to illuminate, purify, elevate, inspire; and, thirdly, Dr. Piereson, in his inimitable way, shows how the dream interprets the man. The words of Dr. Piereson, like those of Dr. Gordon, are life and spirit. The commentary is hardly less interesting than the original text. The dream brought out, as the biographer shows, the great preacher's devotion to the person of Christ as the coming One after whom our lives are to be patterned, and to the Holy Spirit, the Comforter and Sanctifier. This is eminently a minister's book. In it we will find a source of light and inspiration for living and for work in the Master's vineyard.

Magazines.

— The *Magazine of Art* for August presents for a frontispiece an etching of Gérard's painting of Madame de Recamier. An engraving from the painting by David of Madame de Recamier is also given in this number. There are two other full-page illustrations—"A Study," by E. J. Poynter, R. A., and "The Trio," by F. Uh. "The Royal Academy Exhibition" (III), "The Place of Sculpture in Daily Life" (I), "Fair Children," "Chantilly and its Art Treasures," are some of the subjects of finely illustrated papers. The "Chronicle of Art" has eleven illustrations. (Cassell Publishing Co.: 31 East 17th St., New York.)

— *Sun and Shade* for April, in the photogravure-portrait of Prof. Charles G. D. Roberts, presents one of the finest specimens of photographic art that we have seen for some time. Other plates in this number are: "The Venus of Milo," "A Favorable Opportunity," "A Portrait Study," "The Lily Pond," "Professor Bell Opening the Telephone Line between New York and Chicago," "Artists' Retreat," and "The Capitol at Albany." The May issue of this artistic periodical has a pleasing list of plates, opening with "Alessandro Salvini as Hamlet," which is followed by a portrait of Bliss Carman, the Canadian poet. "Five-mile Drive, Keene, N. H." is a lovely bit of woodland road. "Child with Doll," "In the Studio," "On the Mohawk," "Morning Glory," and "Transportation Building, World's Fair," fill up the number. (N. Y. Photogravure Co.: 137 West 23d St., New York.)

— The August *Chautauquan* is, as usual, laden with good things in all the departments. The editor contrives to communicate much valuable information in an agreeable way. "Life and Its Environment," "The Southern Exposition at Atlanta," "The Dominion of Canada," "Pilgrimages to Mecca," and "Land Wrested from the Sea," are among the titles of interest in the "General Readings." "Current History and Opinion" has become an interesting department of the magazine. (Chautauquan: Bible House, New York.)

— The *Missionary Review* for August comes well laden with valuable matter. The editor opens with "An Apocalyptic Crisis in Papal Missions," and is followed by "Missionary Work in the New Hebrides," and "Missionary Theological Schools in India." The international and editorial departments are rich in variety and quality. (Funk & Wagnalls: New York.)

— The *A. M. E. Church Review* has a valuable symposium on the late Frederick Douglass, with portraits of the contributors. Father Slattery has an account of "The Catholic Church and the Negro in Colonial Days," and Bishop Holly has an article on "Biblical Inspiration." (Publishing House of African M. E. Church: 631 Pine Street, Philadelphia.)

— The *Methodist Magazine* for August is a breezy and readable number. It contains sketches of "Toronto and Vicinity," the editor's notes on the Levant, and John Watson's sermon before the Wesleyan Missionary Society. It is a fine number. (William Briggs: Toronto.)



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— *McClure's Magazine* for August is the midsummer fiction number, and is furnished with a variety of matter readable even in the hot season. The number opens with a story of the jungle by Rudyard Kipling, and abounds in his wild and bold descriptions. Archibald Forbes describes the great German leader in arms—"Moltke in War." Anthony Hope contributes a bright story in "The Heart of the Princess Oora;" Bret Harte, "The Yellow Dog," a California story; and Ida M. Tarbell gives "Bishop Vincent and His Work." Stanley J. Weyman gives the adventures of a French minister in Texas farming. (S. S. McClure: 20 Lafayette Place, New York city.)

— *St. Nicholas* is a model youth's magazine. Varied in its contents, the treatment is usually attractive and healthful. With a constant eye to the youngest, there are occasional touches of mature life. "The Little Boy and the Watch" is followed by a sketch of "Oliver Wendell Holmes." Story and incident and picture all contribute to render the pages attractive. Theodore Roosevelt has an admirable series along patriotic lines entitled, "Hero Tales from American History." "The Cruise of the Wasp" is the sub-title to the fourth part. (The Century Company: Union Square, New York.)

— The *August Treasury of Religious Thought* comes, as usual, freighted with good things for the pastor and Christian worker. The number has for a frontispiece a portrait of Rev. W. W. Case, D. D., pastor of the Howard St. Methodist Episcopal Church, San Francisco, Cal., who contributes an admirable sermon, "The Law as a Teacher." "Applied Christianity" is the title of an article describing the practical work in "St. John's Guild," New York. There are also outlines of sermons, sermonic thoughts, and miscellaneous articles. Among these is an article on "The Practical Value of College Work," made up of extracts from the addresses of eminent college presidents. (E. B. Treat: 6 Cooper Union, New York.)



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Obituaries.

Allen. — After a pilgrimage of 82 years and 10 months, Emery Allen fell asleep in Jesus at his home in Gray, Maine, March 5, 1895. He was born in Windham, Maine, and three years later removed to Gray, where his subsequent life was spent.

At the age of twenty-eight years he was converted and joined the M. E. Church. He was a kind husband and father, an obliging neighbor, a highly-esteemed townsmen, and, above all, a loyal Christian in every relation of life. He walked and talked with God daily. His godly example was a standing rebuke to whatever was wrong, and an inspiration to every good work. The Scripture was most signally fulfilled in this aged saint: "T on shall come to thy grave in a full age, like as a shock of corn cometh in in his season." A golden sheaf grown and matured in the sunshine of God's loving approval, has been garnered on high. "He rests from his labors and his works do follow him."

His surviving son and daughters have the sympathy of the community in their bereavement, and are comforted by the blessed assurance that father is safe in his heavenly home.

The funeral services at Mr. Allen's late residence, March 7, were conducted by Rev. F. P. Wormwood, of Gray.

Shaw. — Nancy Shaw, one of the most devoted and highly-esteemed members of the Spencer M. E. Church, entered the ranks of the glorified, March 21, 1895, aged 71 years.

She was converted in Westfield, Mass., at the age of seventeen, and for fifty-four years was a faithful follower of her Saviour and a member of the M. E. Church. For twenty-one years she was a widow. Living some distance from the centre of the town, she was deprived of many of the public means of grace; but with her Bible and ZION'S HERALD she ever kept in lively sympathy with God's people and all the benevolent and philanthropic movements of the day.

For many of the later years of her life she was a confirmed invalid, but her close communion with God made her sick chamber a little sanctuary. Nearly all who visited her would declare that for the sympathy they offered they bore away a strength and cheer which fell like a benediction on their hearts.

She was frugal in using the means with which she was intrusted, but delighted in giving with a liberal hand to the needy and to support the church of her choice.

She died as she lived, calmly trusting in Jesus, glad when the moment of release came to depart and be with Christ, which is far better.

E. STUART BEE.

Stevens. — In the death of Joseph Eastman Stevens, the church at Oakland, Me., lost one of her most loyal and beloved servants. Though able to attend to his business affairs and actively engage in church work until shortly before his death, heart disease had for several years been gaining a stronger hold upon his life, until at last it accomplished its sad mission on Dec. 4, 1894, and the honored disciple passed from the earthly life to be forever with his Master. He was born in Monmouth, Me., June 9, 1819.

His father died when he was only seven years old, and at the age of thirteen he went to Litchfield, where he mastered and for several years pursued the trade of a mechanic. In 1842 he secured a position in the scythe factories at North Wayne, where he was soon after converted and at once baptized and received as a member of the M. E. Church by Rev. Charles Morse.

In 1845 he married Susan A. Lewis, and the following year they came and settled in Oakland (then West Waterford), where hand in hand for half a century they journeyed along the Christian pathway. During his residence here he was constantly engaged in scythe manufacturing — until 1869 as superintendent for the Dunn Edge Tool Co., and after that as a member of the firm of the Emerson, Stevens Co. He also early identified himself with the Methodists, who were at that time connected with Fairfield circuit, and during his membership in the church here, which dated from its organization, he figured conspicuously in religious affairs, holding the most responsible positions in the work of the society and serving many years as a class-leader of marked ability.

In the life of the departed the Christian virtues were exhibited to an eminent degree. While possessed of rather quiet disposition, his heart was full of love for God and man; he was always the same — even of unfaltering faith, constantly at his post of duty, and everything he did was well done. He was a great lover of books, and ZION'S HERALD was always in his home.

The funeral sermon was delivered by Rev. C. A. Loughton from the very appropriate text (Rev. 14: 13): "Blessed are the dead which die in the Lord . . . that they may rest from their labors and their works do follow them."

F. R. WELCH.

Bowen. — On Monday evening, July 15, 1895, Joseph H. Bowen, of Lynn, Mass., who had served for twenty-five years as trustee of St. Paul's Church, "his body with his charge laid down and ceased at once to work and live," in the 75th year of his age.

Mr. Bowen was of noble New England ancestry. His great-grandfather, John Rhodes Russell, of Marblehead, was the first one who volunteered to row Washington across the Delaware. His grandfather was a justice of the peace in Marblehead, where Joseph H. was born and lived until, at twenty-one years of age, he came to Lynn, where he resided until he went to his eternal reward.

From his youth he had the fear of God in his heart. His first confession of Christ was among the Free Will Baptists in Lynn. At the dissolution of their church in Lynn he became a member of old Lynn Common Methodist Church for awhile, until he joined "Wood End," now St. Paul's, which was much nearer his home. From that hour he lived and toiled only for his family and his much-loved church. He joined no club or order, but gave his undivided attention to home and church.

As husband and father he was a model. His faithful wife preceded him to heaven by only a few years. On both occasions the home seemed altogether unlike a house of mourning, and more like a scene of victory over the last enemy, such was the holy trust and resignation of the family bereaved. "They shall prosper that love thee" was fulfilled in Mr. Bowen's experience. Though not blessed with great possessions, he and his family were enabled to extract great comfort from the results of his toil.

Mr. Bowen always honored the Lord with his substance. His consecration was not only personal, but also purse-and-all. His brethren heartily agree that no member of St. Paul's ever gave more, according to his means, than he gave. Though unable because of his business, which occupied his whole nights, to attend the public services with regularity, yet no one watched with more interest the progress of the church. Nothing was ever, in his eyes, too good for his pastor or his church. For years he served as

janitor, giving more money than he received for his care-taking. His chief topic of conversation on meeting his pastor would be about the church and her interests. No official position was too high for him in the estimation of his brethren, as his long-time presidency of the board of trustees of that important church testifies. He was alert to the religious needs of that part of Lynn. For years he desired to see another Methodist church in that region, and when the mission which resulted in St. Luke's Church was proposed to him, he told the pastor to "go ahead" and he would stand back of the work, and sent him to another trustee, now in heaven, who became one of the five chief founders of that mission and church. His pocket-book was always opened at the call for money to establish that work. His Christian life was marked by thorough devotion to Christ and the church, manifested not only in large generosity, but by the total absence of all duplicity and self-exaltation. All who knew him believed him to be a frank, generous, manly and thoroughly practical Christian. His departure to the church triumphant will leave a not easily filled place in the church and in the city.

In the absence of the bereaved pastor, Rev. W. T. Worth, his funeral services were conducted by a former pastor, Rev. W. H. Meredith, during whose pastorate Mrs. Bowen went up to her coronation. The esteem in which he was held by the officials of the church was expressed in the adoption of resolutions of respect by the board of trustees of St. Paul's Church.

W. H. M.

JOSIAH PARKER HIGGINS.

Rev. C. E. Springer.

In one of the May numbers of ZION'S HERALD the sudden death of Josiah Parker Higgins, of Hyde Park, Mass., was noted. For twenty-seven years we were intimate friends. Three years of this time I was his pastor. He was the gift of Methodism to the church and the business world — the son of a Methodist minister. He was born in a Methodist parsonage, in Bristol, Me., of parents who were themselves cradled in Methodism — Josiah and Sarah Higgins. For years they were itinerants in the Maine Conference. Coming down this Methodist line, he loved the old church and her ministry to the end. He often recalled with great pleasure visits of ministers to his father's home when he was a mere boy.

In consequence of a local misunderstanding, and believing it best for all, he left our church and united with a sister denomination a few years before his death; but the writer well knows that no ill feelings were fostered toward those he left. He was too manly for this. He was a grand specimen of what the religion of our Lord and Saviour can do for a man when received and entertained. He was friendly, unselfish, sympathetic, self-sacrificing. To the rich grace of God he was indebted for this, for this alone can build up such a character as he possessed. I am confident that when our brother and intimate friend went up to the gates of heaven the 13th day of last May, there were at the gates a group of redeemed ones to welcome him home.

I recall the motherly reception he received on his return from the U. S. Navy, as related by him to me. As he entered the house unexpectedly, standing in her queenly presence, she placed her hands on his head, and with tears of joy following each other down her cheeks, she exclaimed, "Thank God, this is my darling boy safe at home!"

Death in this case was like going home, for father, mother, wife and sisters were there looking for his coming.

Whether in the old church, or worshiping with another, it was evident that no sectarian fence could be built about him. One would be as successful in trying to fence in the fragrance of a garden of roses in full bloom. He was too well informed for this; too familiar with the Bible and the expansive views of the Holy Spirit; too much in sympathy with manliness, goodness and godliness. The false, the feigned, the hypocrite, he hated, as sunshine hates darkness. He believed the world is going on to redemption and not to destruction. His gospel was the gospel of good cheer, of opening day, and he was a worker with Christ during the day. Whether in church or in the business world, he felt it to be his privilege and duty to uphold constantly, before all men, the principles of our holy Christianity. He was an everyday Christian. By his life among men he demanded and received the respect and the confidence of all business circles.

While I was his pastor I saw his persons work. He met my views of what a Christian layman should be — a business man, and at the same time an active Christian. He was liberal with hand, purse and heart. No tenets influenced his gifts, no man's liberality or illiberality influenced him. Well informed, he gave as the cause demanded and his purse permitted. He was progressive, abreast of the times, planning grand things for the church and God. When our church grew too small for the people who preferred to worship with us in Dexter, and it was a duty to emigrate, some did not sympathize with the movement, fearing a debt. He, however, and a dear brother still living and active in the church, came forward and encouraged our efforts. He left his store, sat in my carriage, and rode about until money sufficient was secured to complete the work; and through the influence, mainly, of these two brethren, improvements were carried on far beyond our first plan, until we all felt satisfied with our church home. From that day to this Dexter has stood among our best appointments in East Maine Conference.

In the Sunday-school as superintendent or teacher he excelled. Our school grew large and spiritual.

He was an intelligent man. His brow and forehead indicated this. His eyes were capable of strong, earnest and clear thought. Beneath that brow were set dark, clear, penetrating eyes, quick to see and read men and things. The lower features told of firmness and persistency of purpose. To engage in an enterprise was to finish it.

His library was large and carefully selected. He read our best authors and digested them. He delighted in the discussion of high themes and was himself able to give expression to his thought in current and eloquent language. In church or the social circle men listened to him when he rose to speak. How earnestly and helpfully we heard him pray for the Holy Spirit to rest upon pastor and people! He always had a word of comfort and encouragement for his pastor, and whether liked or disliked, he always stood by him.

It is a mystery to me why one so useful should die at fifty-four when seemingly at the very height of his power and usefulness; when apparently doing his best for God and humanity. We would have held him here until he had grown old and decrepit, leaning upon his staff, useless. Why without a moment's warning snatched from friends, family and the church? We shall be obliged to wait for the answer until we meet again on the other side. Until then, farewell, one of the best friends we ever had!

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GENERAL AGENTS FOR NEW ENGLAND.

12 A Milk St., Boston, Mass.

Review of the Week.

Tuesday, August 6.

—An Alabama firm gets the contract for water pipe for Tokyo, Japan.

—The Baldwin Locomotive Works and the Westinghouse Electric amalgamate their interests.

—Twelve thousand brass workers to secede from the Knights of Labor.

—Sweet peas instead of wine thrown over the prow of the new steamer "St. Croix" of the International Line at her launching at Bath.

—A balloon at Jackson, Mich., catches fire 1,000 feet from the ground, and Charles Elliot and Ella Park fatally injured.

—Washington Street to be widened from Newton to West Newton at a cost of \$450,000.

—Italians and Negroes at Spring Valley, Ill., arming for a death struggle.

—The Mexican government offers tempting inducements to Irishmen to settle in that country.

Wednesday, August 7.

—The will of the late B. P. Cheney contains many charitable bequests, including \$10,000 each to the Massachusetts General Hospital and the Institute of Technology.

—Gov. Altgeld investigates the Spring Valley (Ill.) race troubles.

—Details of the Kucheng massacre too terrible to print; England will demand severe punishment.

—Bartolomeo Masso proclaimed President of Cuba.

—Gladstone addresses a pro-Armenian meeting at Chester, Eng.

Thursday, August 8.

—Death of George F. Root, the well-known music composer.

—The seals in Bering Sea reported to be practically exterminated.

—Miss Flagler, who killed a colored boy in Washington, held in \$10,000 bonds for trial.

—Captured counterfeiters in New York charged with manufacturing government fibre paper.

—Mrs. Pietsch makes some startling charges against "H. H. Holmes."

—The sugar bounty declared to be unconstitutional by Comptroller Bowler.

—The cost of the Eleventh Census to date officially reported to have been \$10,631,142.

Friday, August 9.

—The British steamer "Catterthun" wrecked on Seal Rocks, between Sydney and Brisbane; 54 lives lost.

—Death of Associate Justice H. E. Jackson, of the Supreme Court of the United States, at his home in West Meade, Tenn.; his age was 63.

—Thirteen men killed by the collapse of a new building on the corner of West Broadway and West Third St., New York.

—A railroad accident on the Atlantic & Pacific road results in the death of twelve persons.

—The British ship "Prince Oscar" sinks an unknown vessel by collision off Cape St. Roque, and the latter's crew of about forty is lost.

—H. V. Jones, a Minneapolis crop expert, says the wheat yield of this country this year will be the largest yet produced.

—The Chinese attack the British and American missions at Fatsong.

—The "cannon-ball" express strikes a freight train near Plymouth, N. H.; engineer and two firemen killed.

Saturday, August 10.

—Bradstreet's gives an encouraging review of business and industrial conditions.

—The Chinese authorities order troops to Kucheng to protect what remains of the missionary property.

—New Zealand grants an annual subsidy of \$100,000 to Pacific steamers plying between its ports and Great Britain.

—Warrants issued for the arrest of the conductor and pilot of the freight train that collided with the "cannon ball" express at Plymouth, on the charge of manslaughter.

—Railroad commissioners order street-car companies to equip their cars with fenders.

—The Willimantic Bank shortage thought to be \$250,000.

—Five hundred German-American citizens visit the Fatherland to celebrate the victories of the Franco-Prussian war.

—The iron foundry of the Knowles Steam Pump Works at Warren burned; loss \$175,000.

Monday, August 12.

—Forest fire in Washington cause a loss of over \$1,000,000.

—Death of Lloyd Earle, who built 16 Fall River mills.

—The grasshopper plague in Pennsylvania the worst in twenty-five years.

—The thermometer registers 97 degrees in New York.

—The Newark, N. J., Stamping Company's plant burned; loss \$500,000.

—Salisbury's majority in the new Parliament will be 122.

—Lowell's population, 84,407.

—The tax-rate in this city to be \$13.80, as it has been the last two years.

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The Bishop of Derry recently preached a sermon on "The Martyrdom of Work." It was the opinion of the "Watchman," expressed just after the death of the late Dr. A. J. Gordon, that "he never learned how to rest. An occasional care-free month during which he might have simply lived would have lengthened that precious life, but he did not know how to take it. The bow was always bent." It is hardly an open question whether many good men, in the utter devotion of their bodily and mental power to a given purpose — be it ever so excellent — do not commit suicide quite as truly and far more deliberately than the outcast who plunges into the Charles or the discontented worldling who takes strychnine. — Congregationalist.

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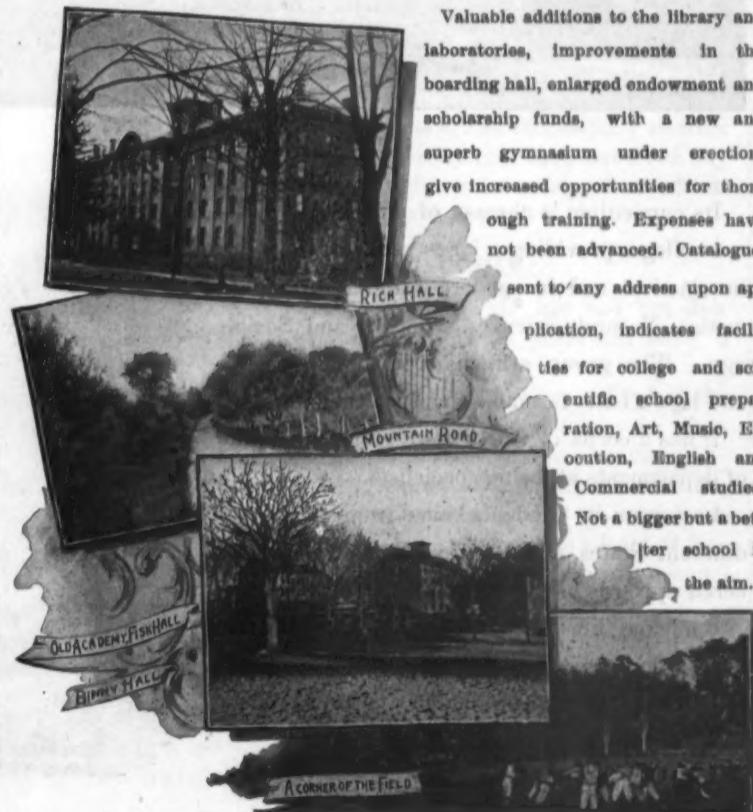
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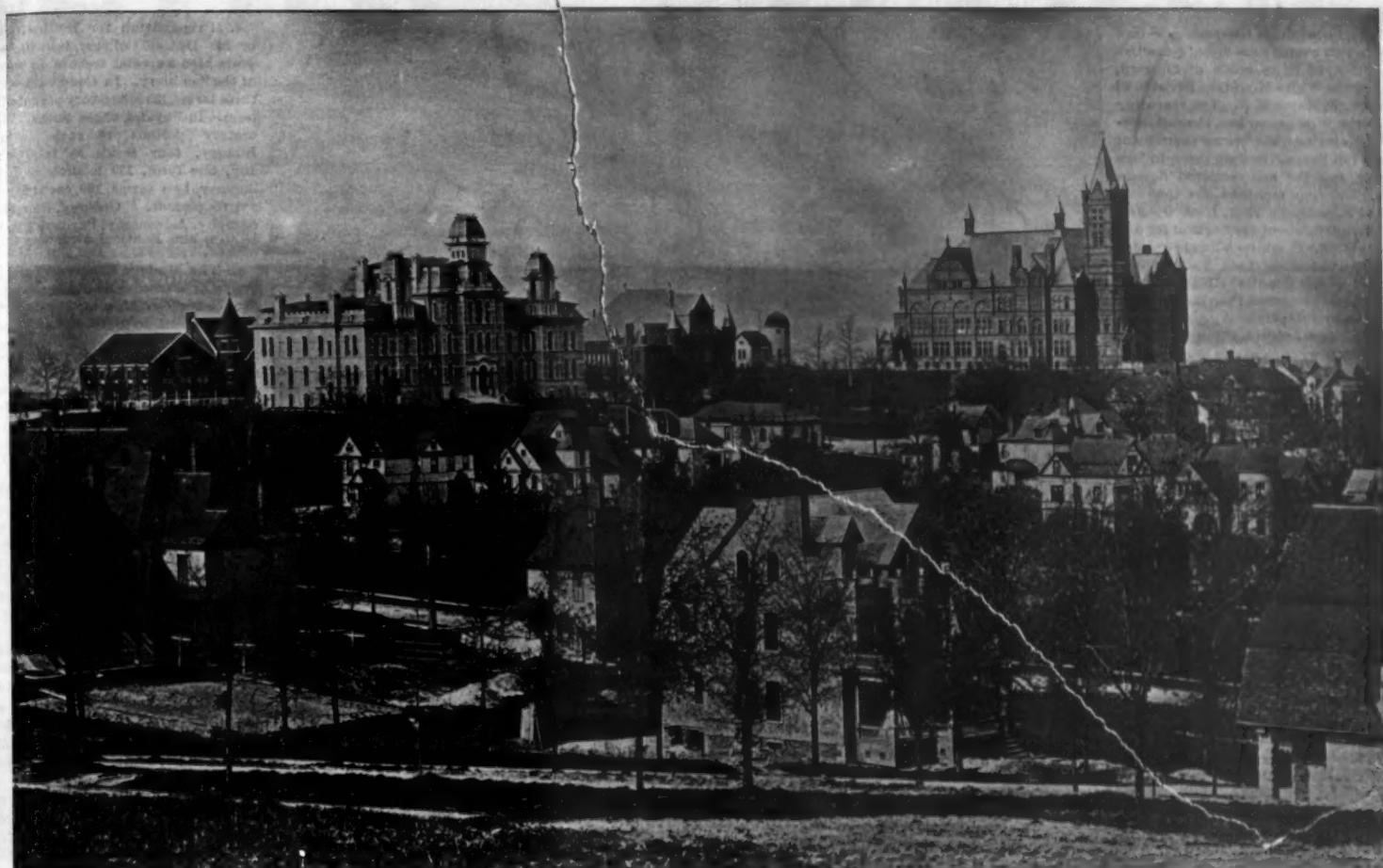
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